

THE EXAMINATION OF A CHURCH PLANT IN UZBEKISTAN
AS A PLAUSIBLE MODEL FOR CHURCH PLANTING IN ARMENIA

A THESIS PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
SIMON KANG
MAY 2024

To

Berkland Baptist Church,

A Beautiful Spiritual House,

My Spiritual Home in This World

CONTENTS

ILLUSTRATIONS	vi
ACKNOWLEDGEMENTS	viii
LIST OF ABBREVIATIONS	xi
ABSTRACT	xii

Chapter

1. THE PROBLEM AND ITS SETTING	1
2. BIBLICAL AND THEOLOGICAL FOUNDATIONS	22
3. LITERATURE REVIEW	49
4. PROJECT DESIGN	85
5. OUTCOMES AND CONCLUSION	111

Appendix

A. KEY DATES IN ARMENIAN HISTORY	125
B. A SHORT STORY OF HOW ARMENIA BECAME CHRISTIANIZED ..	135
C. BASIC VALUE QUESTIONNAIRES	136
D. SURVEY RESULTS OF STRENGTHS IN CHURCH EXPERIENCE BY BBC-TASHKET MEMBERS	157
E. SPIRITUAL WELL-BEING SCALE WITH ADDITIONAL QUESTIONNAIRES	161
F. DEMOGRAPHICS OF SURVEYS	168

G. SEVEN TESTIMONIES FROM CURRENT AND FORMER	
BBC-TASHKENT MEMBERS	169
 BIBLIOGRAPHY	 181
VITA	186

ILLUSTRATIONS

Figure

1. Comparison of Average Basic Values Among 3 Groups	89
2. Comparison of Average Basic Values Among Males of 3 Groups	92
3. Comparison of Average Basic Values Among Females of 3 Groups	93
4. Survey Results of Strengths in Church Experience by BBC-Tashkent Members	96
5. Survey Results from SWB Scale Among Armenian Outreach People	102
6. Comparison by Gender on Average SWB, RWB and EWV	103
7. Survey Results from Added Questionnaires	105

Table

1. Time and Event Orientations	87
2. Dichotomistic and Holistic Thinking	87
3. Crisis and Noncrisis Orientations	88
4. Task and Person Orientations	88
5. Status and Achievement Focuses	88
6. Concealment of Vulnerability and Willingness to Expose Vulnerability	89
7. Comparison of 3 Groups on Basic Value	90
8. Survey of Weaknesses in Church Experience by BBC-Tashkent Members	97
9. Basic Value Questionnaires Survey Results from Tashkent Group	144
10. Basic Value Questionnaires Survey Results from YBC Group	148
11. Basic Value Questionnaires Survey Results from Armenian Group	150

12. Survey of Strengths in Church Experience by BBC-Tashkent Members	157
13. SWB Scale Survey Results Among Armenian Group	165
14. Survey from the Additional Questionnaires to SWB Scale	167

ACKNOWLEDGEMENTS

First, I would like to express immense gratitude to Professor David Currie, my advisor and the Dean of Doctor of Ministry at Gordon-Conwell Theological Seminary. The fragrance of Christ that was evident in his lectures, conversations and his life, inspired and blessed me. His illuminating comments, detailed corrections and alternative perspectives on my writings were invaluable. Without his encouragement and long-suffering patience, I could not have even dreamt about finishing my D. Min. But what I appreciated the most was his weekly prayers which he lifted up on my behalf every Thursday. I would like to express my appreciation to Dr. Calvin Choi, my reader, and Dr. Phil Thorne whose lectures enriched my experience in this D. Min study.

As I started late in my writing thesis-project, I could not have completed writing my thesis without all the concrete help and encouragement from my co-laborers, Peter Lee, Joseph Han and Dan Cho. I am so glad I have journeyed through the D. Min with these precious brothers. I want to also mention Daniel and Sue Im, my first leaders at BBC, who cared for me so well so that I could concentrate on my writing while I stayed at Katie Prayer Mission House. I also want to express my gratitude to Esther Ko for her impeccable editing, and to Cynthia Dong for her help to put all things together and meet the standard of GCTS D. Min. program. I would like to express my gratitude to Francis and Josephine who are my co-workers and took care of God's church faithfully in my absence due to thesis-project writing. I am grateful to all Yerevan Baptist Church missionaries for their prayers and whole-hearted support. Although I cannot mention all of them by name, there are countless brothers and sisters in the BBC family of God who

prayed for me and helped me in very concrete ways so that I could cross the finish line of this D. Min. I owe each my sincere gratitude.

Truly God has been so faithful even when I was faithless when it comes to the BBC-Tashkent family. I want to express my special gratitude to each of them who has been walking this road of ups and downs even until now since God has brought us together. I appreciate their willing participation in the surveys. I am especially grateful to seven people, who wrote their testimony which are in Appendix G: Francis, Igor, Peter, Joseph, Dmitriy, Marina and Ira. As they are part of my Koinonia Cross, they enrich my life abundantly.

I take this opportunity to thank my family. Youngsoo has been a helper, co-worker, friend, my better half and the best wife a man can imagine! I am so thankful for 29 years of life that we have shared together. Her ceaseless prayers and wisdom hold me up in times of difficulties, including my D. Min study. I look forward to continuing to strive together in this journey of faith in this family of God until Jesus returns. I also thank my daughter Christine and son Abraham who have endured and loved their dad despite all my shortcomings.

Four people from Tashkent church, of whom three went to be with the Lord deserve to be mentioned. Through Natasha's genuine brokenness and humility, God showed me a person who is beautiful in His sight. Through Oksana, God taught me what it really means to do the work of God which is to trust the Lord until the end. She kept her faith until she breathed her last breath even as she was leaving seven-year-old daughter behind. Grandma Olya taught me that I am sustained by numerous prayers of people that I do not even know. Lastly, Grandma Nina is a real prayer-warrior for our

church. I am so grateful that she is still with us. Her childlike faith and prayers are such a source of great encouragement and strength.

Ever since I walked into BBC in January of 1990, my life was never the same. Words are inadequate to express how grateful I am to the founding pastor, Rev. Dr. Paul Kim and his wife, Dr. Rebekah Kim. One way to summarize my life since I joined BBC is that I have been trying to imitate Jesus through their example as they have been striving to imitate Apostle Paul and Jesus. They never fall into complacency but continue to strive to live a life of Only Jesus, always setting the bar very high through their words and deeds. I am determined to continue to follow their footsteps until Jesus returns.

Last but not least, I want to express my gratitude to my Lord and Savior, the True Bridegroom and the Creator who poured his mind-boggling love into my heart by his Spirit 33 years ago. Since then, this incomprehensible love controls and compels me. Even now, that love explains who I am today and all that I do. I am determined to stay in this crazy love relationship with Jesus, my Lord. To God be the glory!

ABBREVIATIONS

ABC	Antioch Baptist Church
ACC	Asian Culture Club
BBC	Berkland Baptist Church
BKC	Bible Koinonia Center
ERC	English Reading Club
EWB	Existential Well-Being
FBC	Frontier Baptist Church
FMB	Foreign Mission Board
FMT	Fall Mission Trip
GBC	Galilee Baptist Church
PBC	Providence Baptist Church
PTSD	Post-Traumatic Stress Disorder
RFE	Russian Far East
RWB	Religious Well-Being
SBC	Southern Baptist Convention
SMT	Summer Mission Trip
SWB	Spiritual Well-Being
USSR	Union of Soviet Socialist Republics
WLBC	Worthy Life Baptist Church
WL-CABS	William Lee – Central Asia Business Square
WLLC	William Lee Language Center
WMT	Winter Mission Trip
YBC	Yerevan Baptist Church

ABSTRACT

This thesis-project will examine the principles and methods which were the basis of church planting in Tashkent, Uzbekistan, to assess their plausibility when applied to church planting in Yerevan, Armenia. Literature relevant to missions and cross-cultural missions, and literature specific to Armenia will be surveyed and studied. Surveys will be conducted among Tashkent church members, Yerevan church members who are mostly missionaries, and Armenians with whom our missionaries are in contact. The survey results will unveil the principles and methods that have worked in planting and building our Tashkent church and reveal whether they are applicable to the Armenian context.

CHAPTER ONE

THE PROBLEM AND ITS SETTING: TO EXAMINE A CHURCH PLANTING MODEL IN TASHKENT, UZBEKISTAN, AS A PLAUSIBLE PATTERN FOR A CHURCH PLANTING IN YEREVAN, ARMENIA

Introduction

In this project, a church planting work by Berkland Baptist Church (BBC)¹ in Tashkent, Uzbekistan, will be examined. This work began in 1991 even before the fall of the USSR. By examining the BBC-Tashkent church planting model, I will identify principles and strategies that may be effectively adapted for church planting initiatives in Yerevan, Armenia.

This chapter will start with the historical context of Korean communities in the former USSR, especially in the Central Asia region. This will be followed by a chronological description of the BBC church planting work in Tashkent, highlighting key people and pivotal events which will be revisited later in this thesis. Then there will be a brief survey of Armenia's religious background and historical context, emphasizing the events that have profoundly impacted contemporary Armenia. Afterwards, the history of the BBC church's mission work in Armenia will be described to provide a clear picture of how God, in His sovereignty, has woven everything together. I will begin with my story.

I immigrated to the US at age 21 in pursuit of the American dream. My mother was a devout Buddhist, so I grew up as a nominal Buddhist. Chasing after the American dream, I gave my all, studying full time at a junior college and working part-time to

1. Berkland Baptist Church was founded in 1981 on the border of Berkeley and Oakland by Rev. Dr. Paul Kim and his wife Dr. Rebekah Kim. Dr. Rebekah Kim is currently a SBC chaplain at Harvard University.

support myself. Twenty-four hours a day were not enough. Living such a life eventually took a toll on me; I became physically and emotionally burnt out. At that time, I came to face the reality of death. This was the first time I had ever reflected on the issue of death very seriously in my life. I could feel the power of death that seemed to turn everything in life to nothing. As nihilism took hold, I lost my aspirations to chase the American dream. I was totally depressed. At this time, my classmate invited me to an on-campus Bible study and to his church. By attending Bible studies and worship services, I came to hear the Gospel, and I somehow came to believe that Jesus is God who created all that exist. Jesus was not just one of the four great sages who were the founders of the four main religions in the world that I had learned in an ethics class during my high school years.

However, this belief did not lead me to a full commitment to Christ yet. And it was not until I transferred to UC Berkeley and started attending BBC in the spring of 1990 that I came to realize what it meant to believe in Jesus. During a church retreat at the end of May 1991, I gave my life to Jesus. As my identity as a child of God and the purpose of my life to glorify God in Christ became clear, I had a deep desire to pursue full-time ministry. I saw this type of life as the worthiest life as a Christian. I had less resistance to crossing the cultural barriers because of my intercultural background. In hindsight, I believe I was open to doing mission although at that time I was not really thinking about it.

When God, in His sovereignty, opened the door for me to go as a missionary to Uzbekistan, one of the former USSR countries, I was surprised to learn that there were many Koreans who had been living there. The Koreans in Uzbekistan had lost their ethnic identity and had become fully assimilated to the Soviet culture and language. In

the next section, I want to describe their history, and how we came to plant a mission church among them.

Historical background of the presence of the Koreans in the former USSR countries

The 20th century was supposed to be a period of unprecedented progress for humanity, marked by significant achievements across academia, industry, and international relations. However, contrary to these expectations, the century began with a series of devastating events, starting with World War I in 1914. This was soon followed by the Armenian Genocide in 1915, World War II in 1939, and the Holocaust. The period also marked by the beginning of the harrowing history of the Soviet Koreans.

After the Bolshevik Revolution in Russia in 1917, the Koreans who were living in Russia Far East (RFE) chose to remain and continue to farm in the Primorskaia and Amur provinces.² In 1937, their destiny changed dramatically when Stalin gave an order to deport all Koreans living in RFE to the Central Asia regions, mainly Kazakhstan and Uzbekistan. From 1930 to 1952 Joseph Stalin forcibly deported various ethnic groups, but the deportation of the Soviet Koreans was the first deportation of an entire ethnic group. Michael Ellman called this “the precedent of a specific ethnic deportation of an entire nationality.”³

The main reason for the deportation was that the USSR were suspicious of the Koreans in RFE living close to the Japanese border. USSR unreasonably feared Koreans

2. Igor Saveliev, “Mobility Decision-Making and New Diasporic Spaces: Conceptualizing Korean Diasporas in the Post-Soviet Space,” *Pacific Affairs* 83, No. 3 (September 2010): 486-487, <https://about.jstor.org/terms>.

3. Michael Ellman, “Soviet Repression Statistics: Some Comments,” *Europe-Asia Studies* 54, No. 7 (November 2002), 1158. <https://www-jstor-org.dtl.idm.oclc.org/stable/pdf/826310>.

would spy for Japan. Jon K. Chang quotes what Nikolay Yezhov wrote to Stalin in September of 1937: “In the RFE, there still remain 25–30 thousand Koreans. Situated near and around the ocean’s base and near the large districts of (Vladivostok, Shkotovo, Suchan, Olga, Sovgavan), these Koreans are without a doubt cadres of Japanese espionage” (Nikolay Ivanovich Yezhov executed the most severe stages of the great purges, known as *Yezhoushchina*, while serving as the chief of the Soviet security police NKVD).⁴ When we consider Korea’s historical context at that time as a nation colonized by Japan, Yezhov’s conclusion is irrational. It is illogical that people who were colonized would work as spies for their oppressors. However, this was the sentiment of some who were in power in the Soviet Union.

The Koreans in RFE were given this order to leave their home on a very short notice, and they had to pack what they could in a hurry. They were not even told where they were going. Tens of thousands of them were packed into Trans-Siberian cargo trains. About 25 – 30 people were placed in each compartment of a cargo train. The journey lasted from 30 to 40 days. The conditions inside these trains were abysmal. The deported Koreans were compelled to eat, cook, sleep, and relieve themselves inside these wagons. Mainly due to starvation, many died during the journey, and the dead bodies were discarded in one of the many stops without proper burial. There is one statistic that about one hundred thousand Koreans were sent to Kazakhstan, and around seventy thousand to Uzbekistan.⁵ Out of these one hundred seventy thousand Korean deportees,

4. “Nikolay Ivanovich Yezhov,” Britanica, accessed November 20, 2023, <https://www.britannica.com/biography/Nikolay-Ivanovich-Yezhov>.

5. James von Geldern, “Seventeen Moments in Soviet History,” accessed Nov. 20, 2023, <https://soviethistory.msu.edu/1943-2/deportation-of-minorities>.

approximately 10 to 20 percent did not survive the journey and the first year in their settlement. In many places where they settled, there were no houses or apartments. As a result, people dug into small mounds to turn them into caves, or sometimes they dug into the ground to make enough space and put a cover in order to survive through the harsh winter weather in Kazakhstan and Uzbekistan. German N. Kim notes in his article,⁶ “Both in academic literature and the vernacular, the term ‘Soviet Koreans’ was commonly used to refer to all Koreans living in the ‘unified and everlasting Union.’ During this period, the population referred to themselves as either ‘Koryo Saram’ or ‘Choson Saram’ interchangeably, but in the last ten years, both at home and abroad, the term ‘Koryo Saram’ has become the preferred term.”

The Lives of the Koryo saram before and after the fall of Soviet Union

The consequences from the forced migration were devastating. In his article, Anchi Hoh quotes part of the biography of a first-generation immigrant:⁷ “After all of the Korean intellectuals were wiped out and their mother tongue was taken away, no one could oppose the order to educate people only in Russian. We just obeyed and worked to obtain food and save our children... During the first years of forced migration, many children and the elderly died. In particular, many people died from the spring to summer

6. German N. Kim, “Koryo Saram, or Koreans of the Former Soviet Union: In the Past and Present,” *Amerasia Journal* 29, no. 3 (2003/2004):1, <https://www.academia.edu/3525921?auto=download&campaign=claiming-recommended-papers-download-button>.

7. Anchi Hoh, “Forced Migration: Biographies of the Soviet Koreans Who Helped to Establish the North Korean State,” *Library of Congress Blogs*, posted January 22, 2021, accessed November 22, 2023, [https://blogs.loc.gov/international-collections/2021/01/forced-migration-biographies-of-the-soviet-koreans-who-helped-to-establish-the-north-korean-state/#:~:text=In%20the%20late%201940s%2C%20the,Republic%20of%20Korea%20\(DPRK\).](https://blogs.loc.gov/international-collections/2021/01/forced-migration-biographies-of-the-soviet-koreans-who-helped-to-establish-the-north-korean-state/#:~:text=In%20the%20late%201940s%2C%20the,Republic%20of%20Korea%20(DPRK).)

of 1938 (translated from the original Korean text of Hak-cho'l Ho's biography)." Just as Hak-cho'l Ho mentions in his biography that their mother tongue was taken away, their identity was also taken away, starting with the changing of their family name during the process of registering. The Russian-speaking officials jotted down the names of these settlers without understanding the Koreans. In saying their last name, some Koreans sometimes said the word *gah* afterwards, which meant "clan." The Russian-speaking officials thought that *gah* was part of their last names. This is why among Koryo saram, there are not many typical Korean names. For example, Bae became Pegay, Huh became Khegay, and Cha became Tsgai. This was the beginning of losing their Korean ethnic identity and taking on a new identity, that of Soviet Koreans.

In spite of the harsh circumstances, Koryo saram people were very diligent. They worked hard to turn the fields full of stones and weeds into farmlands. They started to plant rice and other vegetables on those farmlands. In the suburbs of Tashkent, Uzbekistan, many collective farms or *kolkhoz* have been formed, and the majority of the population of those farms were Koryo saram. The collective farms that were Koryo saram centered became so successful that one collective farm was named *Kim Byungwha*, the name of the leader of the farm who was a Koryo saram.⁸

Another characteristic of Koreans throughout history is their passion for education.⁹ The first generation of the Koryo saram were deprived of education because of their circumstances. However, through their hard works, they were able to provide

8. From a private conversation with a BBC-Tashkent member, who is from the collective farm *Kim Byungwha*. This took place in 1993.

9. "Korea's Historical Passion for Education," accessed November 22, 2023, <https://sites.gatech.edu/koreanmedia/digital-library-of-korean-culture-media/educational-zeal/>.

their children (the second and the third generations of the Koryo saram) with higher education including at the top-level universities in Moscow. That's why there were many professionals such as engineers, doctors, professors, among the second and third generation Koryo saram. As a result, Koryo saram in general were well off economically during the Soviet Union era.¹⁰

However, the fall of the Soviet Union brought drastic changes to the lives of the Koryo saram. With the fall of Soviet Union, confusion and chaos ensued as the entire economic system built on Communist ideals collapsed suddenly. Most professionals found themselves having great difficulties even making ends meet. In 1993, in Tashkent, whenever I went to the produce markets or *bazaars*, it was not hard to find former doctors and engineers selling *salad* (traditional Korean side dishes) and other goods at the market. They had to quit their work as professionals, and they became merchants. Many Koryo saram also went to places like Ukraine to lease farmlands to grow vegetables or fruit on a greater scale in order to make enough money for their family.

In addition to the economic crisis, the fall of the Soviet Union brought an identity crisis for Koryo saram. I still remember what one of my Russian language teachers who was a Koryo saram, and a former schoolteacher, blurted out, "I don't know who I am! When I look into a mirror, I'm a Korean. But I have an Uzbek passport. And I love Pushkin (meaning she's totally a Russian on the inside)!" Our mission work began in this context.

10. From my personal encounters with many second and third generation Koryo saram that I met during my mission work in Tashkent from 1993 to 2004.

How the BBC's church planting mission work began in Central Asia

In 1991, a brother from my church, BBC in Berkeley, committed himself to go to China as a short-term missionary through the Foreign Mission Board¹¹ (FMB) of Southern Baptist Convention (SBC). However, because of the rising needs, FMB rerouted that brother to Tashkent, Uzbekistan. Once the Iron Curtain of the USSR was brought down through the Perestroika and the Glasnost carried out by Mikhail Gorbachev during 1985–1991, it became possible for missionaries from the West to do their work in the USSR. Seizing this opportunity, the FMB sent out a team of missionaries to Tashkent, Uzbekistan, even before Uzbekistan became an independent republic in September of 1991. By God's sovereignty, this brother from BBC was sent to Tashkent to work with the youth there. He worked with the youth at a church that was planted by long-term Korean missionaries. This brother from my church taught the Bible to the youth and shared the Gospel, leading many to accept Jesus as their Savior and Lord. He also taught Korean language to them because the majority of the youth were Koryo saram.

Meanwhile, a group of Korean Pastors from northern California visited Tashkent. Dr. Paul Kim¹² of BBC was among them. While visiting Tashkent, the regional director of FMB mission work in Tashkent requested Dr. Kim to send more short-term missionaries to work together with the brother who was there. This was because many youths were flocking to church at that time because of their spiritual hunger as well as curiosity. There were more than seventy youths whom he had to take care of all by

11. Foreign Mission Board became International Mission Board in 1997. International Mission Board (IMB), accessed May 3, 2023, <https://erlc.com/resource-library/articles/5-facts-about-the-international-mission-board-imb/>.

12. In 1991, Rev. Dr. Paul Kim and Dr. Rebekah Kim moved from Berkeley, CA, to Boston, MA, to plant a church. He is the Pastor Emeritus of Antioch Baptist Church, formerly BBC-Boston.

himself. Therefore, upon returning to the US to BBC, Dr. Paul Kim gave a mission report, and at the end, he gave an invitation to go as a missionary to Tashkent to join the promising work of God there. Although I did not know what I was doing, I responded to this invitation. I remember when I heard Dr. Paul's invitation, I just walked down and dedicated myself to go to Tashkent. At that moment of my life, I thought going to Tashkent seemed like the best way to cling to Jesus, even though I had never thought about becoming a missionary.

By God's sovereignty, something else was happening in our church during that time. Dr. Rebekah Kim led a small group of BBC members on a mission trip to Russia and to Uzbekistan. A member of that mission team was Youngsoo who would later become my wife. After visiting Tashkent, she committed herself to go to Tashkent to share the love of God with the young people there. To clarify, we were singles and had no relationship with each other except being members of the same group at BBC. When we found out later that we each had independently committed to go to Tashkent as a missionary, both of us were surprised. After receiving some training at the Missionary Learning Center in VA, Youngsoo and I, along with a few other short-term missionaries, arrived in Tashkent in the middle of December 1992. We immediately started taking care of the youth group with the brother who was already in Tashkent. Two of the youth group members were Igor and Ella. In the summer of 1993, a BBC summer mission team led by Pastor Peter Lee came to Tashkent. William Lee was a member of this mission team. William was an architecture undergrad student at UC Berkeley. As he saw the condition of all the buildings from the Soviet era and the directionless young people, he committed himself to come to Tashkent as a missionary after finishing graduate school. This was a

very significant moment in the history of BBC's mission work in Tashkent which I will elaborate on later.

In November of 1993, Dr. Rebekah Kim again visited Tashkent. During her visit, Igor and Ella who had been dating, got married. During her visit, she discerned that the short-term missionaries from BBC were not doing well spiritually, and consequently, she made a decision for our early return to the US. At that time, she told us to entrust all the youths to God saying that if they have genuine faith, they would be able to survive spiritually without us. Therefore, we committed them to the direct care of our Lord and returned to the US in January of 1994. As I was leaving the country, I could not help but feel such a deep conviction in my heart that some day I would surely return to this mission field. When we left, there was a group of about eighty youth members under the leadership of Igor and Ella. Igor also started his study at the Russian Baptist seminary immediately after graduating college in the fall of 1993.

After returning from Tashkent, Youngsoo and I did not make contact with the youth members in Tashkent as we entrusted them to the Lord's care. By God's sovereignty, at the beginning of 1995, Youngsoo and I got married. Towards the end of 1995, the youth members contacted us and expressed their strong desire to see us again. Therefore, Youngsoo, along with a few others, visited Tashkent at the end of 1995. Upon returning from their short trip to Tashkent, they earnestly reported about the remnants of the Tashkent youth group who had a strong desire to join the BBC family. Those that we had left behind in 1994 now totaled eleven. After much prayer, it was decided to honor the desire of the youth remnants to join BBC family of God. Igor was ordained as a pastor during the 15th anniversary worship service of BBC on March 3, 1996. Then, on

July 7, 1996, BBC-Tashkent¹³ had its inaugural worship service led by Dr. Paul Kim and Dr. Rebekah Kim. At the end of 1996, when I was almost done with my M. Div. Seminary education, Youngsoo and I, along with our five-month-old baby, Christine, left for Tashkent to continue to shepherd the BBC-Tashkent family. This was the beginning of our lifetime of missionary service.

In July of 1997, the news of one of the most tragic events in the history of BBC reached Dr. Rebekah at the Amsterdam airport. She was on her way to Tashkent, as she was leading a summer mission team there. It was the news of the death of William Lee, who had committed himself to be a missionary in Uzbekistan in 1993 because of his heart for the young people in that country. On July 4, 1997, during a church outing to Mt. Shasta, California, he drowned to death while swimming in a lake after hiking. During this time of darkness and despair, God gave Dr. Rebekah a vision through Isaiah chapter 40 verse 3 to make “a highway for our God” by establishing William Lee – Central Asia Business Square (WL-CABS) so that William’s spiritual legacy and his heart for the young people in Central Asia could live on through this language and computer center. To the glory of God and as an answer to the prayers of the BBC family, WL-CABS was then established in Sergely district in Tashkent in June 1998.

Since its founding, many young people of Tashkent came to study English, Korean and computer at WL-CABS, taught by short-term missionaries, many of whom were William Lee’s friends and classmates. Some teachers were able to establish relationships with their students, and eventually were able to lead him or her to Christ. Over the course of roughly ten years, many brothers and sisters from all BBC churches

13. When BBC-Tashkent had its inaugural, it became almost impossible to register church officially. Thus, BBC-Tashkent started as an underground church and it remains so to this day.

came to serve as short-term or long-term missionaries in Tashkent and in the outskirts¹⁴ of Tashkent. The total number of short-term missionaries who came to teach at WL-CABS was more than one hundred. For many Tashkent people, WL-CABS truly became a highway for God. I will share some of their testimonies in Appendix G.

In 2004, there was a bombing incident at the US embassy in Tashkent. Given the political unrest that was taking place in Uzbekistan, the spiritual leaders of BBC decided after much prayer that it was time for our family and other missionaries to retreat from Uzbekistan, leaving the BBC-Tashkent church completely under the leadership of the local leaders, namely, Igor and Ella. This did not mean that Tashkent church became completely independent; it remained as a part of the global network of BBC churches, receiving continual spiritual and financial support. Though the responsibility of Igor and Ella increased greatly, my wife and I still remained as their spiritual parents. This aspect of the church planting, one that is based on God-centered relationships, will be discussed in later chapters. BBC-Tashkent remained faithful to the Lord to the point that in the spring of 2012, BBC-Tashkent sent out her own missionaries to Dili, East Timor and in the fall of 2016, to Yerevan, Armenia, for church planting mission work.

After leaving Tashkent, my family did mission work in Japan, Korea, Kazakhstan, East-Timor and the Republic of Georgia, as the Lord guided us, until my wife and I¹⁵ finally arrived in Yerevan, Armenia at the end of August 2022. In the following section, I want to give a brief background of Christianity in Armenia and to highlight a few major historical events that are relevant to the church planting mission work in Armenia.

14. A church was planted in Tashaoool and a branch of WL-CABS was established in Ming Chinar. These two areas were about one hour away from Tashkent by car.

15. By this time, my children left us to go to college in the States.

Christian Armenia

Armenia is known as the first country in the world to accept Christianity as the nation's official religion.¹⁶ This occurred in 301 AD as a result of the missionary work by St. Gregory the Illuminator.¹⁷ The national church of Armenia is called Armenian Apostolic Church.¹⁸ Most Armenians consider themselves as a member of the Apostolic Church just because they are born Armenian. With such a strong, enduring Christian heritage deeply embedded in their national identity, the Christian religion and the Armenian ethnic identity became inseparable. Unfortunately, this Christian identity brought about the most tragic event in the history of Armenia – namely, the Armenian Genocide.

The Armenian Genocide

The genocide is unarguably the greatest tragedy the Armenians experienced in their modern history. In the article “The Armenian Genocide (1915-16): Overview,”¹⁹ the Armenian Genocide is defined as “the physical annihilation of ethnic Armenian Christian people living in the Ottoman Empire from spring 1915 through autumn 1916.”

Approximately 1.2 million out of about 1.5 million Armenians living in the Ottoman

16. “Armenian Apostolic Church,” Britannica, updated November 22, 2023, accessed November 23, 2023, <https://www.britannica.com/topic/Armenian-Apostolic-Church>.

17. Britanica, “Apostolic Church,” accessed November 14, 2023.

18. Britanica, “Apostolic Church,” accessed November 14, 2023.

19. “The Armenian Genocide 1915-16 Overview,” Holocaust Encyclopedia, accessed November 15, 2023, <https://encyclopedia.ushmm.org/content/en/article/the-armenian-genocide-1915-16-overview>.

Empire were killed.²⁰ In their book, Benny Morris and Dror Ze'evi investigate three genocides.²¹ The authors build their case carefully from exhaustive research among the many letters sent by missionaries, national delegates and reporters since the official Turkish record is either erased or tempered or kept in government archives that are not accessible to the public. Morris and Ze'evi assert in the introduction "the annihilation of the Christian communities was not a product of a single cause. At play were fears of foreign machinations and interference, Turkish nationalism, ethnic rivalries, economic envy, and a desire to maintain political and social dominance."²² The authors point out how Islam was an overarching element and as "an ethos and an ideology"; Islam played a key role throughout the process, in each of its stages.²³

What is known as the Armenian Genocide was initiated by the Committee of Union and Progress (CUP), known as the Young Turks during 1915-1916, in the middle of WWI.²⁴ The Anatolian Armenians in the south were forced to march to Syria and Mesopotamia. Many who were taken to the Syrian deserts were murdered en masse by pillaging, killing, raping and exposure to extreme heat.²⁵ In chapter 6 of their book, Morris and Ze'evi clearly show that the whole genocide scheme followed a policy guideline coming down from the CUP leadership, and their intent was clearly to wipe out

20. Holocaust, "The Armenian Genocide," accessed November 16, 2023.

21. Benny Morris and Dror Ze'evi, *The thirty-year genocide: Turkey's destruction of its Christian minorities, 1894-1924* (Cambridge: Harvard University Press, 2021), 4-5.

22. Morris, "*The thirty-year genocide*," 5.

23. Morris, "*The thirty-year genocide*," 5.

24. Morris, "*The thirty-year genocide*," 138.

25. Morris, "*The thirty-year genocide*," 239 – 240.

the Armenians even though they made it appear as if their intention was to “re-settle” them.²⁶ The authors attempt to answer to the question, “What drove the successive Turkish governments and the Turkish people in 1894–1896, 1914–1918, and 1919–1924 to ‘de-Christianize’ the Ottoman Empire and Turkish Republic?” They concluded that most Turks believed that “the Christians’ actions threatened their country with dismemberment, through a combination of internal subversion and precipitation of Western and Russian intervention.”²⁷ Though the Armenian Genocide happened about one hundred years ago, the pain, the agony and the grief still lingers in the hearts of Armenians. In their study about the mental health of Armenians, Morgan Rushforth and Sara Jensen assert the Armenian Genocide as a historical trauma that “has left a more severe impact on mental health than any other event in the Armenia’s history due to the residual genetic trauma that has been passed down from genocide survivors to their descendants.”²⁸ In one of my conversations with Pastor Asatur,²⁹ he emphasized that in order to understand Armenians, it is crucial to know their deep seated pain and suffering. In addition to the genocide, another source of pain and grief for Armenians in their recent history is the conflict with the neighboring country of Azerbaijan.

26. Morris, “*The thirty-year genocide*,” 139.

27. Morris, “*The thirty-year genocide*,” 492.

28. Morgan Rushforth and Sara Jensen, “Mental Health Concerns in Armenia,” Ballard Brief posted, January 2021, accessed December 7, 2023, www.ballardbrief.org.

29. Pastor Asatur is the senior pastor of the Armenian Evangelical Baptist Christian Church under which YBC operates.

The Border Conflict with Azerbaijan

Another important issue that Armenia has been currently facing is the conflict and war against its neighboring country of Azerbaijan; it is called the Nagorno-Karabakh conflict because the conflict involves the controversial region called Nagorno-Karabakh. As recent as in 2020, the war between Armenia and Azerbaijan claimed about four thousand young Armenian soldiers' lives³⁰. Many of the current male college students were participants in that war, where they experienced all the horrors of war. Most war participants suffer from PTSD. I came to personally hear their stories as I got to know some of them in the process of college outreach.

The Nagorno-Karabakh conflict reached its zenith in September 2023 as Azerbaijan forces invaded Nagorno-Karabakh region with full force, resulting in annexation of the region. About a hundred thousand out of hundred twenty thousand Armenians who used to live in the region fled to Armenia as refugees in the span of two days. Accommodating a migration of such a large number of people in such a short period has created a social catastrophe in Armenia. In light of this uncertain situation, compounded by many rumors of another imminent attack by Azerbaijan, Armenians are living in the fear of another possible genocide. Addressing the immediate economic, social, and spiritual needs of Armenians who have recently arrived from the Nagorno-Karabakh region is a significant challenge.

30. The Prime Minister of Armenia's website, "The Speech at the National Assembly – 2021," posted April 13, 2022, accessed November 15, 2023, <https://www.primeminister.am/en/statements-and-messages/item/2022/04/13/Nikol-Pashinyan-Speech/>.

Our church's mission work in Armenia

Pastor Francis Lee, who is currently my associate pastor in Yerevan, visited Armenia in April 2015 because of his work as a bi-vocational minister. By God's sovereignty, April 24, 2015, marked the 100th anniversary of the Armenian genocide. During his visit, he felt God's call to come and minister to the people of Armenia, who were still deeply grieving the loss of their loved ones even though the genocide had taken place one hundred years ago. The following is based on a personal account by Pastor Francis.³¹

In 2015, Francis served as a missionary of our church in Tbilisi, Georgia. As a bi-vocational minister, he had a full-time job as a branch manager in Tbilisi for a logistics company based in Korea. In the process of preparing for a business trip to Yerevan, Armenia, in April 2015, he was introduced to Nelly who was helping to organize the trip. On April 24, 2015, with several others he went to Yerevan. During dinner that evening, Nelly told Francis about the history of the Armenia Genocide, saying that day happened to be the 100th anniversary of the Armenia Genocide Memorial. She explained that in 1915, 1.5 to 2 million Armenians living in what is now Turkey (part of which used to be Armenian territory) were brutally massacred by Turkey. According to Nelly, there were many political reasons, but the underlying reason was the religious intention of Turkish Muslims, who wanted to carry out ethnic cleansing of the Armenians who had been living as Christians ever since they had become the Christianized nation in AD 301. She said that one-third of the current Armenians are related to those who died from the genocide, and that their wounds still have not yet been healed. Francis was very shocked

31. Personal conversation with the author, October 30, 2023.

as he heard about the genocide for the first time from Nelly. His heart was moved by the deep sadness and hurt in the hearts of the Armenian people. Although it is a Christian country, he realized that there is a need for the gospel of the cross of Jesus Christ among the Armenian people, who are mostly nominal believers. Francis started to pray that Armenians could receive true salvation and healing through the gospel of Jesus Christ. At that time, a desire arose in his heart to be sent to Armenia as a missionary one day, if God permits.

Ironically, Francis then moved to Izmir, Turkey, in 2015, which was another mission field in our church network. However, he still had a desire to serve the people of Armenia. In December 2015, a pastor's wife at our sister church in Los Angeles, CA, suffered from a serious cancer and underwent a very risky surgery. At that time, all the missionaries in Izmir dedicated themselves to praying twenty-four hours a day, and each group prayed in four shifts for 24 hours a day, so that each group would pray for six hours without a break. On December 9, 2015, at 9:30 pm (Izmir time), just in time for the surgery to begin in LA, all the missionaries from our church in Izmir gathered at the head pastor's house and began praying together. Just as Francis was on his knees and started to pray, he received a text message from Nelly. Her father was about to undergo surgery for cancer. She said his condition was bad and asked for our prayers.

Francis could not help but be amazed by this timing. He thought perhaps that this might be a Macedonian call from God for the Armenian mission. He prayed for the medical conditions of both individuals, and he also prayed for God's will concerning the Armenian mission. The more he prayed, the more he became convicted of God's will, and so at the end of January 2016, he met with Dr. Rebekah Kim and shared his conviction.

As she heard Francis' sharing, she also became convicted of God's will for the Armenian mission. This direction was confirmed through prayers of all of our church members, and on March 6, 2016, on the 35th anniversary of BBC, Francis and his wife Josephine were commissioned as missionaries to Armenia. On June 4, 2016, they left for Yerevan, Armenia.

Subsequently, this couple did the groundwork for Yerevan Baptist Church (YBC), and the inaugural worship service was held on July 7, 2017. At that time, William Lee Language Center (WLLC) was also established in Yerevan to continue William Lee's spiritual legacy in yet another former Soviet Republic, just as WL-CABS was established in Tashkent, Uzbekistan. While Tashkent church still remains underground, by God's sovereign providence, YBC is officially under the umbrella of Armenian Evangelical Christian Baptist Church in Yerevan. Later in 2018, Pastor Peter Lee and his wife Eunice joined YBC as the senior pastor couple to strengthen the ministry, but they had to go back to the US due to Eunice's health condition in July 2022. My wife Youngsoo and I joined YBC as the senior pastor couple in the summer of 2022. Currently, YBC consists of eighteen adult missionaries, two college students and seven youth and children. One of the missionary couples came from our mission church in Tashkent, and my wife and I have known them for over twenty years.

Project Plan

Although YBC inaugural was in July of 2017, the first couple years were spent basically laying down the groundwork. Then the global COVID pandemic occurred. Armenia's COVID policies were extremely lax which made it more unsafe to have group

meetings. Hardly anyone, for example, wore a mask in Armenia during the pandemic. All YBC ministries, except for the Sunday worship service and the weekly Bible study, came to a halt. But by God’s sovereignty, the members of YBC devoted themselves to prayer and the word of God on their own, and as a result, the YBC members³² experienced a spiritual revival in their midst. Thus, when I arrived in Yerevan in the summer of 2022, it was as if the soil was well prepared for us to begin mission work among the Armenians.

Therefore, the goal of my Project is to discern the important principles and methods from the Tashkent church planting and explore how these might be applied to the current church planting work in Yerevan among Armenians. First, I will do a survey using “Basic Value Questionnaires” among the Tashkent church members, among the current missionaries who are currently working with me in Yerevan, and among Armenians with whom we have contacts.³³ Then, I’ll do the second survey among the Tashkent members only. The survey will include the strengths and weaknesses of their church experiences. Then another survey using “Spiritual Well-Being (SWB) Scale”³⁴ will be carried out among the close circle of Armenians we are reaching out to through WLLC, Bible Koinonia Center (BKC), and sports outreach. The specifics of the surveys, analysis and evaluation will be explained in detail in Chapter 4.

There are similarities and differences between the displaced secular Koryo saram shortly after the fall of the USSR and the current materialistic Armenians who have long-established Christian culture. The similarities are three-fold. First, Koryo saram spoke

32. The YBC members at that time consisted of mostly adult missionaries from the US, Korea and Uzbekistan, and some youths from Tashkent.

33. The detail of this survey is to be described in Chapter 4 of this thesis-project.

34. The detail of this survey is to be described in Chapter 4 of this thesis-project.

Russian, and most Armenians still speak Russian. Second, although it has been more than thirty years since the fall of the USSR, Armenia is still under the umbrella of Russia as one of the former USSR countries. This was also true of Koryo saram especially in the 1990's. Third, both groups have gone through much suffering in their recent history.

There are two differences between the two groups that are evident from the outset. One is their religious background. Armenia was the first Christian nation in the world and this religious identity is inextricably tied to their ethnic identity. If one were to ask any Armenian on the street whether he or she is a Christian, most likely, the answer would be in the affirmative. This certainly was not the case when I first went to Tashkent. An average person on the street would have answered that he or she was an atheist. Another difference is that Armenians are Caucasians, whereas Koryo saram are Koreans. Although Koryo saram are Russian in terms of their culture, the fact that we as Asians looked like them probably helped in our mission work. These similarities and differences will be further explored, studied and evaluated in Chapter 4.

In Chapter 2, I will examine the Biblical and theological foundations that undergirded BBC-Tashkent church planting by first stating the important principles and fundamentals that have been taught and lived out from the beginning of the BBC history until now. I will also delve into the Biblical missionary narrative from relevant books of the Bible. In addition, the applicable works of relevant theologians will be examined and will be woven into Chapter 2. Chapter 3 will be the literature survey, and Chapter 5 will be the conclusion and some reflections regarding this thesis-project.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS: THE SEVEN CORE VALUES OF BBC AND THEIR APPLICATION TO TASHKENT MISSION CHURCH PLANTING

Introduction

In this chapter, I would like to examine the Biblical and theological foundations of this Project. I did not approach church planting in Tashkent with some new methodologies that I learned in seminary. Rather, what was foremost on my mind was replicating what I had learned and experienced as a young Christian at Berkland Baptist Church (BBC)-Berkeley. Not only were the principles and values Biblical, but I was also able to experience God's truths firsthand. Of course, I understood that each culture requires its own contextualization and flexibility. Nonetheless, my aim in Tashkent mission was to plant another BBC church because this church is where my life was changed.

Since Tashkent church was planted based on the core values of BBC, it is important to examine the core values of BBC. Pastor Daniel Im,¹ one of the original members of BBC, observed and documented the Seven Core Values of BBC.² He was also my first spiritual leader when I first joined BBC in January 1990. The Seven Core Values are: the word of God, the importance of one person, Lordship, team ministry/covenant relationships, the family of God, world mission, and prayer/intercession. As I will elaborate on each these values, I will briefly point out how each value has been woven into the fabric of Tashkent mission. In Appendix G, the testimonies from seven former or current Tashkent members will be shared. Their

1. Pastor Daniel Im is the senior pastor of Providence Baptist Church (PBC) in Goesan, Korea. PBC is one of the fourteen churches within the BBC network.

2. The Seven Core Values of BBC are listed in the church website of the Worthy Life Baptist Church (WLBC). WLBC is one of the fourteen churches within the BBC network. Accessed, Dec. 1, 2023, <https://worthylife.org/new/about-us/wlbc-core-values/>.

testimonies will display how some of the values of BBC they have experienced concretely through BBC-Tashkent.

Seven Core Values of BBC

1. The Importance of the Word of God

The importance of the word of God as a Christian value cannot be overemphasized. Prominent theologians such as Karl Barth, a Swiss Reformed theologian, and T. F. Torrance, a British theologian, put their emphasis on the importance of the Word of God. For example, T. F. Torrance states his observation on Karl Barth's perspective on the Word of God: "Barth asserts the ultimate reality of the Word of God as *Word*."³ Torrance goes on saying that, "the only God whom we know is this God who comes to us in his Word, not a God without his Word, not a Word without the reality and actuality of God, but a Word who is God, and God who as Word has become Man."⁴ Karl Barth himself notes in *Church Dogmatics* that "the presupposition of this event [namely, the whole phenomenon of Christian faith] is the Word of God."⁵

In the book of Acts, the first church is described as, "And they devoted themselves to the apostles' teaching... (Acts 2:42)." Although the New Testament canon had not been formally established, believers devoted themselves to the word of God given through the apostles. This clearly displays the importance of the word of God in church planting. This has been especially true for BBC. From its inception, the very foundational fabric of BBC has been the word of God

3. Thomas F. Torrance, *Karl Barth: An Introduction to His Early Theology, 1910-1931*, (London: SCM Press, 1962), 97.

4. Torrance, *Karl Barth*, 97-98.

5. Karl Barth, *Church Dogmatics*, Vol. 1, Part 1, (Edinburgh: T. & T. Clark, 1975, 2nd Ed.), 9.

that was taught by Dr. Rebekah Kim. Rev. Dr. Andy Pak,⁶ who has been a member of BBC since 1981, testifies, “Chaplain Kim always teaches the Bible in such a way that the hearer is personally brought before the living God and forced to confront the reality of his or her sinful values and actions.”⁷ Angela Um⁸ emphatically states, “For someone who had grown up as the local ‘Bible Trivia Champion,’ I wondered if I had ever read the Bible before, as God used Chaplain Becky to open my eyes to His startling and wonderful words of life. In the parched desert of my soul and spirit, God poured out His living water through this little woman, who was both incredibly funny and equally terrifying in person (and believe me, I feared no one by that point in my life).”⁹

In the early days of BBC, many people came to church for various reasons, but an important turning point was when quite a few students from the graduating class of 1987 decided to stay in the area after their graduation to be part of BBC’s college ministry. One of them, Soomi Suh¹⁰, shared that the reason that she decided to commit to church was the Genesis Bible study that was taught by Dr. Rebekah Kim. This is the power of the word of God.

Even in the early days of our Tashkent church, many people came to church for various reasons. Because of the vacuum that was left by the fall of Communism, it was understandable that the church could help fill that vacuum through various activities and programs. But I knew

6. Rev. Dr. Andy Pak is the senior pastor of Galilee Baptist Church (GBC) in Seoul, Korea. GBC is one of the fourteen churches within the BBC network.

7. Rebekah K. Kim, *Raising future leaders through Koinonia Cross relationships at Frontier Baptist Church in Fairbanks, Alaska* (D. Min. thesis project at Gordon-Conwell Theological Seminary, 2018), 49.

8. Angela Um is the senior pastor’s wife at Antioch Baptist Church (ABC) in Boston. ABC is one of the fourteen churches within the BBC network and the flagship church.

9. Kim, *Raising future leaders*, 51-52.

10. Soomi Suh is the senior pastor’s wife at Frontier Baptist Church (FBC). FBC is a mission church and one of the fourteen churches within the BBC network.

that if the main motivation for coming to church was not the word of God, they will stop coming to church. More importantly, they will stop seeking God when they do not get what they want. Jesus describes people like this in chapter 6 of the Gospel of John. Jesus gave a lengthy discourse to a people whose interest was mostly on food. Jesus urged people to work for food that does not perish, and then he proclaimed that He is the bread from heaven – that unless they eat His flesh and drink His blood, they have no eternal life. After listening to Him, many left. Then it says in John 6:67-69, “So Jesus said to the twelve, ‘Do you want to go away as well?’ Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God.’” Simon Peter was exactly on point. Jesus wanted people to follow Him not because of food or even miracles, but because of the word of God that He spoke.

The word of God is also indispensable for spiritual growth. In Apostle Paul’s missionary journey, he proclaimed the Gospel wherever he went. Once a church was planted, he strengthened the believers there by teaching the word of God. In Acts 20, he taught the word of God all night even to the point of having one youth, Eutychus, fall out of the third-floor window and die. Thankfully, God was able to raise him from the dead. In Acts 20 also, in his words to the elders of the Ephesian church, he says in verse 32, “And now I commend you to God and to the word of his grace, which is able to build you up and give you the inheritance among all those who are sanctified.”

An important ingredient of spiritual growth is serving the body of Christ. Here, too, the word of God occupies an important place. One of the key teachings by Dr. Rebekah Kim is the story of Martha and Mary in Luke 10:38-42,

Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house. And she had a sister called Mary, who sat at the Lord's feet

and listened to his teaching. But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” But the Lord answered her, “Martha, Martha, you are anxious and troubled about many things, but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her.”

Jesus himself affirmed Mary’s choice to sit at his feet and listen to His teaching by calling what Mary has done one necessary thing and the good portion. It is easy for believers to be busy while serving God and His people. Jesus never rebuked Martha for her action of serving itself but for her being “anxious and troubled about many things” as she was serving. Often, in our zeal to do God’s work, we can easily become like Martha instead of being like Mary. But we need to listen to the word of God first and then serve others. This order is very important. Joel B. Green shares his observations on this text in his commentary on the Gospel of Luke,

Indeed, Martha’s address to Jesus takes an unexpected, perhaps, unconscious turn, while she engages in the irony of self-betrayal her attempt to win Jesus’ support in a struggle against her sister ends in self-indictment. The nature of hospitality for which Jesus seeks is realized in attending to one’s guest, yet Martha’s is centered on “me”-talk (3 times). Though she refers to Jesus as “Lord,” she is concerned to engage his assistance in her plans, not learn from him his.¹¹

I wholeheartedly agree with Green’s analysis of this text. God desires us to do His will in His way. In order to do so, it is crucial to learn to sit at His feet to listen to Him before we take on even serving Him. Otherwise, our “serving God” itself can turn into idolatry. In Nicholas Perrin’s commentary on this text, he says, “Jesus hints that Martha’s distractions are not just unnecessary but ultimately idolatrous.”¹²

I experienced what it means to be like Mary through one incident in Tashkent in 1999. When I went to Tashkent at the end of 1996 with my family as a lifetime missionary, I still had

11. Joel B. Green, *The Gospel of Luke, The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997), 385-386.

12. Nicholas Perrin, *Luke: An introduction and Commentary, Tyndale New Testament Commentary* Vol. 3 (Downers Grove: InterVarsity Press, 2022), 218.

not completed my M Div. degree, so I had to go to the Golden Gate Theological Seminary in the beginning of January 1999 in order to complete the last course. After successfully finishing the class, I returned to Tashkent, and I suffered a severe jetlag. No matter when I went to sleep, I woke up at around 3 am and struggled to go back to sleep. One night, I decided to just get up instead of struggling to go back to sleep. This became my habit, and I would read the Bible, sing favorite hymns, read some devotional materials and pray for people. To my amazement, five or six hours went by so fast! I felt like I had just woken up at around 3 am, and it was already 8 am. Those five to six hours of fellowshiping with God were just incredibly sweet to my heart. I truly felt like I was spending that time at the feet of Jesus like Mary. Then, it dawned on me that God had saved me for such a sweet fellowship with Him. Not only did I enjoy being with God, but I felt God also enjoyed being with me.

Another thing that I realized was that God could do literally everything that I could do for Him. There is nothing He could not do without me except one thing. It was to love Him. But that is exactly why He washed me with the blood of Jesus so that I could return to the love relationship with Him. I cherished this time so much that I was determined to have that time of sweet fellowship with God. I suggested to the other missionaries and Tashkent church members to have daily morning devotional time together. I knew that my sheep could make me accountable to them. Consequently, we started to have daily devotional time from 6 am until 7:30 am. I shared with BBC-Tashkent members what I had experienced and told them that I really wanted them to experience such fellowship with God.

BBC Tashkent members were trained to become like Mary through the many Bible studies and Sunday messages. Dr. Rebekah herself made numerous visits to Tashkent since its inaugural in 1996 and taught the word of God on her visits. She visited Tashkent at least once or

twice a year to feed them the word of God. There were times when she stayed for an extended period of about a month. As the shepherd of the Tashkent church, my priority was always to feed them the word of God. I tried to teach and train Tashkent members to be like Mary as I myself learned to be still before God. The testimonies given in Appendix G will show the power of the word of God that these brothers and sisters have come to experience through BBC-Tashkent.

2. The Importance of One Person

The core value of the importance of one person is described in WLBC's website: In Luke 15:3-7, "the shepherd leaves his flock of ninety-nine to find the one lost sheep. This is impractical and foolish by the world's standard, but God loves each individual as tenaciously and wastefully as this shepherd." If the number of people was God's primary concern, Jesus would have come in this current era of eight billion people. According to Matthew 16:25-26, Jesus considered one person more important than the whole world put together. In fact, during my more than 30 years of missionary life, the BBC church leadership has never made an issue out of the number of converts. In June 1996, 42 people went on a mission trip to Tashkent in order to meet 14 youth. The travel agent, who was an immigrant from Tashkent, asked me whether we had a church with a thousand members in Tashkent. When I told him we are going there for 14 people, he was totally surprised. I once heard someone say that God does not play a number game.

This truth about the importance of one person is found in numerous places in the Bible. For example, in chapter 4 of the Gospel of John, Jesus seeks after one thirsty soul. John 4:4 says, "And he had to pass through Samaria." Edward W. Klink III gives a good exposition on this verse:

Since the route normally followed by Jewish travelers heading north from Judea to Galilee passed through Samaria, Jesus "had" (ἔδει) to go through Samaria. Interpreters are often split between viewing this verb as expressing personal convenience (the shortest route from Judea to Galilee) and divine compulsion (the divine will for Jesus) ... For the Fourth Gospel, therefore, the word "had" (ἔδει) connotes the cosmological mission of the Son and demands that the reader see the creative work of God in the world. In a very real sense, the OT and the developing mission of God explain that Jesus "had" to go through Samaria.¹³

I agree with Klink's interpretation that Jesus' going through Samaria was intentional, despite the fact that it was the shortest road from Jerusalem to Galilee. Jesus' every move was very intentional in order to fulfill the Father's will (John 5:19). Therefore, we can safely assume that Jesus "had to go through Samaria" not for convenience but in order to meet this one important soul. Jesus knew she was in need of the true bridegroom as she was in complete disillusionment after having five different husbands and now living with a man without getting married. For the first time in the Gospel of John, Jesus reveals his true identity as the Messiah to this Samaritan woman (John 4:25-26).

The Gospel of Luke is one of the four Gospels in the New Testament. It is an amazing book written by the only Gentile writer of the Bible, namely Luke. The Gospel of Luke begins in this way:

Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may have certainly concerning the things that you have been taught.

In other words, Luke, the lengthiest Gospel, was written to strengthen the faith of one individual named Theophilus. There is a debate among Biblical scholars regarding whether this Gospel was literally for an individual person named Theophilus or for all God lovers (English translation of

13. Edward W. Klink III, *John: Zondervan Exegetical Commentary on the New Testament* (Grand Rapids: HarperCollins Christian Publishing, 2016), 286.

the Greek word Theophilus), but we cannot ignore the possibility that Luke had both in mind. In his commentary, Nicholas Perrin writes, “As noted above, the stated audience is one ‘Theophilus’. In our judgment, Theophilus was likely the Evangelist’s benefactor who wished to be better schooled in the ‘certainty’ of what he believed. Of course, Luke is not simply writing his massive two-volume work for one man: he has a much broader audience in mind.”¹⁴ Perhaps Luke’s shepherd’s heart for one person was the motive to write the whole Gospel of Luke and Acts. One may ask, “Isn’t this too much?” But God really honored Luke’s value system. Not only was what Luke wrote inspired by the Holy Spirit, but it has been used powerfully by God to bestow faith on unbelievers and to strengthen the faith of believers.

Mark 5:1-20 describes another instance of Jesus’ pursuit of a single lost individual and the value He places on one precious person. Jesus crossed the Sea of Galilee to meet a man who was possessed by a legion of demons. He was so violent and strong with demonic power that even the shackles could not hold him down. He was completely hopeless and helpless since no one could help him. But Jesus went after this poor soul and healed him by casting out a legion of demons from him so that he could finally sit “clothed and in his right mind.”

However, the villagers’ response to what happened was in a stark contrast to what Jesus had done. Instead of rejoicing together that this demon possessed man was miraculously healed by Jesus, the villagers could only think of their financial loss of a flock of pigs. Therefore, they begged Jesus to leave their town. Basically, they kicked him out. Mark L. Strauss comments:

Just as the demons “begged” Jesus not to send them out of the area (v. 10) and to send them into the pigs (v. 12), so now the townspeople “beg” (παρακαλέω) him to leave (cf. v. 18). The reason is fear (v. 15), but fear of what? Some have said they are afraid of greater financial loss. They cared more for the pigs than for the welfare of the man.¹⁵

14. Perrin, *Luke*, 37.

15. Mark L. Strauss, *Mark: Zondervan Exegetical Commentary on New Testament* (Grand Rapids: HarperCollins Christian Publishing, 2014), 315.

This incident clearly shows how critical it is to uphold the value of the importance of one person. If not, we can easily become like the villagers in our ministry. The moment we start to treat other things more important than the welfare of one soul that God brings to our life, we are essentially like the villagers who kicked Jesus out. According to Strauss, Jesus is perceived as a disruptive force radically transforming individuals and societies and challenging the tranquility of our comfortable lives.¹⁶ In one of the Bible studies, Dr. Rebekah coined the term “Jesus’ worth.” If I have a pen that I bought for two dollars, that pen is worth two dollars. If I have a computer that was bought for a thousand dollars, that computer is worth a thousand dollars. It says in 1 Corinthians 6:19 that we were bought at a price – that is, the price of the blood of Jesus. How much am I worth then as a child of God? I am Jesus’ worth. This is the reason that one person is worth more than the whole world put together because we are Jesus’ worth. From this profound truth, Dr. Rebekah derived the principle of the importance of one person.

Augustine says in *Confessions*, “You who have such care for each one of us as if You had care for him alone, and such care for all as if we were all but one person?”¹⁷ In the same way, I believe that the principle of the importance of one person comes from God’s fatherly heart. Parents know that regardless of how many children that they have, they love each one fully. If someone has two children, it does not mean that he or she loves the children fifty percent each. This, of course, is true for three children, four children, and so on. Even though we are sinners, we have that kind of heart as parents because we were made in God’s image. Thus, this value has a lot to do with another core value of BBC: the church is a family of God. This will be explored

16. Strauss, *Mark*, 315.

17. Augustine of Hippo, *Confessions* Book3 Section 11/19, 2nd edition, trans. F. J. Sheed (Indianapolis: Hackett Publishing Co, Inc, 2006), 50

later in this chapter. Ever since I stepped into BBC, for the past thirty some years, I have received such care as a member of the family of God. Therefore, not only during the Tashkent church planting time, but throughout my life as a missionary, I tried to treat and care for each person God brought to our church in the same way. I tried to teach and live out this value concretely with Tashkent church members.

Francis, whom God used to begin our mission work in Yerevan, is an example of what happens when the family of God lives out this value of the importance of one person. Though he briefly shares in his testimony, when I met him first time in 1998, his situation seemed so hopeless. His family was on the brink of total destruction. Since that time, God's tenacious love through the family of God has completely restored his family. Francis and his wife Josephine are invaluable co-workers whom my wife and I depend heavily on for the mission work in Yerevan. Just remembering their history strengthens me because I am reminded that truly nothing is impossible with God. When Francis was in such darkness not knowing what to do, Jesus sought after him through Dr. Rebekah and led him faithfully step by step.

3. Lordship of Jesus Christ/Discipleship

Salvation and eternal life are free gifts from God as Apostle Paul says in Romans 6:23, "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." There is nothing that sinners could do or need to do in order to be saved because Jesus has done it all on the cross. Jesus cried out, "It is finished" just before he gave up his spirit on the cross as Apostle John describes in his Gospel. The death of Jesus, the Creator of all things, on the cross was the completion of the redemption of mankind. We simply need to receive it and become born of God as it is promised in John 1:12-13: "But to all who did receive him, who believed in

his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”

Salvation, however, is only the beginning. Jesus commands in Matthew 28:19-20: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” Jesus did not command us to merely convert people through the Gospel message but to make disciples. The main point of being a disciple is the obedience to Jesus’s teaching. Christians are to be trained to live a life of obedience to the word of God. Christians should not be just satisfied with their “ticket” to heaven. They are to live as disciples of Christ. Christians are called to live as slaves to the One and Only Lord Jesus Christ. Although becoming a Christian is free, living the Christian life is costly. Bonhoeffer asserts, “Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.”¹⁸

Even though salvation is completely free for us, God paid an insurmountable price. That is why when we become saved, it is natural for us to desire to become Jesus’ disciples and follow Him out of our gratitude and indebtedness. Such a response to the Gospel was displayed by the woman who broke an expensive jar of perfume and poured it on Jesus’ head. The account is written in Mark 14:3-9,

And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head... Jesus said, “Leave her alone. Why do you trouble her? She has done a beautiful thing to me... And truly, I say to you, wherever the gospel is proclaimed in the whole world, what she has done will be told in memory of her.”

18. Dietrich Bonhoeffer, *The Cost of Discipleship*, (New York: Touchstone, 1995), 45.

Why did Jesus say that what this woman has done will be told in memory of her where the Gospel is proclaimed? I believe it is because what she has done, her very costly action as an expression of her total devotion to Jesus in response to Jesus' love for her, captures the essence of a believer's natural response once the person meets Jesus the Crucified. Strauss claims, "Lavish acts like the pouring out of this expensive perfume signify the extravagance of God's grace at the dawn of eschatological salvation."¹⁹ Therefore, what the woman has done to Jesus must be the typical response of those who have come to know such wasteful and extravagant love of God in Christ Jesus.

One of the key verses for BBC has been Luke 9:23: "If anyone would come after me, let him deny himself and take up his cross daily and follow me." All BBC members were taught and shown by examples by the leaders to live out this verse. Jesus does not force anyone to come after Him. It is a choice that Christians need to make to live under the Lordship of Jesus Christ daily and moment by moment. Our devotion and love for anything or anyone else compared to that for Jesus must be almost like hatred as Jesus stated in Luke 14:25-26: Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."

In the verses above, Jesus clearly states that we cannot be His disciple unless our love for Him becomes supreme even over our love for our own life. Such life is costly because we cannot live according to natural loyalties. In his comment on these verses, Joel Green claims, "Jesus underscored how his discipleship relativizes one's normal and highly valued loyalties to normal

19. Strauss, *Mark*, 608.

family and other social ties.”²⁰ Walter Henrichsen insists that “there is a cost attached to become a disciple. The cost is to become involved in God’s ‘thing’ rather than our own.”²¹ The life of a disciple is all about obeying the will of God while denying our own. Oswald Chambers asserts, “Both nations and individuals have tried Christianity and abandoned it, because it has been found too difficult. But no man has ever gone through the crisis of deliberately making Jesus Lord and found Him to be a failure.”²² The main reason for the failure of Christianity is because Christians are not willing to go through “the crisis of deliberately making Jesus Lord.” The Lordship of Jesus Christ in the lives of believers is important to this extent. A. W. Tozer claims,

In the New Testament salvation and discipleship are closely related as to be indivisible. They are not identical, but as with Siamese twins they are joined by a tie which can be severed only at the price of death. Yet, they *are* being severed in the evangelical circles today. In the working creed of the average Christian salvation is held to be immediate and automatic, while discipleship is thought to be optional that the Christian may delay indefinitely or never accept at all.²³

The consequence of such lack of discipleship is a life of defeat. Even though the Christian has received eternal life, he experiences death instead of life. Hendrichsen claims, “Disciples are made, but not mass-produced. Each one is molded and fashioned individually by the Spirit of God.”²⁴ At BBC I have received this kind of discipleship training from my leaders, and I have in turn tried to train people God has given to me in the same way.

20. Green, *The Gospel of Luke*, 470.

21. Walter A. Henrichsen, *Disciples Are Made Not Born*, (Colorado Springs: David C Cook, 2011), 39.

22. Oswald Chambers, *The Love of God: An intimate Look at the Father-Heart of God* (Grand Rapids: Our Daily Bread Publishing, Kindle Edition, 2015), 90.

23. Aiden Wilson Tozer, *Discipleship: What it truly means to be a Christian – collected insights*, ed. Kevin P. Emmert (Chicago: Moody Publishers, 2018), 9.

24. Henrichsen, *Disciples*, 122.

Dmitry's and Joseph's testimonies are included in Appendix G because they display the value of Lordship of Jesus. Dmitry graduated from Suffolk university in Boston and became a professor at a prestigious university in Almaty. It was a difficult decision for him and his wife to obey God's call to Yerevan. He was nonetheless encouraged by the fact that a whole team would go with him and not just his family. In addition, Dmitry was challenged by Joseph who immediately quit his prestigious and lucrative job as a professional golf coach at a golf club in Tashkent when he was invited to join me and my wife for the mission work in East Timor. For the sake of discipleship, Dmitry took the invitation and decided to join the Armenian mission. These two examples show the importance of instilling the value of Lordship of Jesus through discipleship in God's word in the family of God.

4. Team Ministry/Covenant Relationships

Dr. Rebekah Kim clearly defines and describes the relationships that we value and pursue at BBC in Chapter 2 of her D. Min thesis.²⁵ She coined the term "Koinonia Cross relationships." Koinonia Cross relationships are fundamentally covenant relationships. Keith Intrater rephrases John 13:34, "You are to treat one another according to the principles of covenant faithfulness in the same way that I have treated you with covenant faithfulness."²⁶ At BBC, we tried to build this kind of covenantal relationship with one another on the premise that our relationships are eternal. Koinonia Cross relationships or covenant relationships are love relationships built upon the love relationship with God. If we are going to be together for eternity, we should start working on those relationships this life.

25. Kim, *Raising future leaders*, 28-43.

26. Keith Intrater, *Covenant Relationships* (Shippensburg: Destiny Image Publishers, Inc., 1989), 32.

There are plenty of examples of team ministry or covenant relationships throughout the book of Acts. For example, Apostle Paul's mission work was never done alone, but rather in the context of team ministry. In his first missionary journey, the church at Antioch set apart Barnabas and Paul through prayer under the guidance of the Holy Spirit according to Act 13:2. Acts 13:13 also says, "Now Paul and his companions set sail from Paphos...." It is evident that a team of people traveled together with Paul to do the mission work. In Acts Chapter 16, we read about Timothy, whom Paul later addressed as "my true child in the faith,"²⁷ joining Paul and Silas in their second missionary journey. In the same chapter, we also read Luke joining the team in Acts 16:10. F. F. Bruce notes, "At this point the narrator shows unobtrusively that he himself now joined the missionary party as a fourth member, by continuing the story in the first-person plural instead of the third."²⁸

The history of BBC church planting also shows the importance of team ministry. Whenever there was the Spirit's prompting to plant a mission church, one of our pastor couples with a team of people with whom they had Koinonia Cross relationships, would move together to start a church. BBC Tashkent was not an exception. From the beginning, the church planting mission work in Tashkent was by team ministry. Most recently, in October 2023, when the BBC leadership perceived that it was God's will to reopen BBC-Almaty which was closed down more than ten years ago, a team of six people was commissioned to go together to Almaty and to reopen the church.

Keith Intrater quotes Ecclesiastes 4:9-12 in order to point out the advantages of the team ministry:

27. 1 Timothy 1:2.

28. F. F. Bruce, *The book of Acts, The New International Commentary on the New Testament, Revised*, (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1988), 221.

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

The advantages of team ministry include the ability to share mutual comfort and encouragement during times of weakness, and the enhanced capacity to fight the spiritual battle.²⁹ These advantages are strengthened to even a greater degree when the team consists of those who are in one another's Koinonia Cross.

5. Family of God

From the beginning of BBC, one of the key teachings by Dr. Rebekah Kim was about the true meaning of church. She taught us that the church is a family of God. Apostle Paul says in Ephesians 2:19, "So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God." And throughout his epistles, Apostle Paul often refers to church as the household of God - the family of God. In Mark 3:31-35, Jesus redefines the family of God by asking, "Who are my mother and my brothers?" when his mother and his brothers came to look for Him. Pointing to his disciples, he answered, "Here are my mother and my brothers! For whoever does the will of God, he is my brother and sister and mother." Furthermore, before Jesus died on the cross, he entrusted his earthly mother Mary to the care of his beloved disciple John instead of His earthly brothers, who had not believed in Him yet. This is described in John 19:26-27: "When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, behold, your son!' Then he said to the disciple, 'Behold, your mother!' And from that hour the disciple took her to his own home."

29. Intrater, *Covenant Relationships*, 103-105.

In the same spirit as Jesus, Apostle Paul writes to the Corinthian church members, “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.”³⁰ Apostle Paul considered the Corinthian church as a family of God, and he was their spiritual father since he was the one who planted the church by sharing the Gospel with them. In this verse, the word for “guides” is *paidagōgos* in Greek. Thomas R. Schreiner notes in his commentary that *paidagōgos* “in the ancient world was not precisely a teacher but more of a child attendant or babysitter keeping watch over children during the years of their immaturity.”³¹ The responsibility that a teacher or a guide assumes is limited. A father’s responsibility over his family, however, is almost unlimited. The relationship between a leader and a sheep within a church should be the relationship between parent and child. This is what makes church a family of God. In the physical realm, once a person becomes a parent to his children, that relationship does not change for the rest of their lives. In the same way, spiritually, the parent-child relationship in God’s family remains to the end. Even in my relationship with Dr. Rebekah Kim, she remains a spiritual mother to me after more than 30 years since I met her when I first came to BBC. She still loves me, cares for me even to the point of speaking the truth in love. The more I live my Christian life, the more I appreciate the importance of such a figure in our Christian life. The shepherd-sheep relationship between Dr. Rebekah and me is then emulated in the relationship between me and Igor and other spiritual sons such as Peter, Joseph, and Dmitry. Although Igor has been a senior pastor of our Tashkent church for many years, that does not change the nature of our relationship. This is only possible because at BBC, we believe the church is a family of God bonded by the love of God through the blood of Jesus Christ.

30. 1 Corinthians 4:15.

31. Thomas R. Schreiner, *1 Corinthians: An Introduction and Commentary*, (Westmont: InterVarsity Press, 2014), ProQuest Ebook Central, 17d.

As I shared at the beginning of Chapter 1, I started to attend BBC in January of 1990. But my spiritual life began in the summer of 1988 when I started to attend a campus Bible study group as well as a church upon the invitation of one of my classmates from my physics class at DeAnza community college. Frankly speaking, I was quite disappointed by both the Bible study group and the church that I had started to attend. People did not seem different at all from people in the world; they seemed worse. Thus, when I transferred to Berkeley as a junior and started to attend BBC, I was refreshingly shocked and very impressed by the atmosphere of the church that seemed like a family. They all seemed very serious about what they taught and preached; it seemed like they were genuinely trying to live out what they believed in. Then, in the beginning of 1991, our Young Adult group leader, Pastor Daniel Im started to teach from Apostle Paul's letter to the Ephesians. One Bible study covered Ephesians 4:11-13:

And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.

This is one of Apostle Paul's descriptions of what church is. At that time, when I read this, my heart was literally burning with such a strong desire to experience "the measure of the stature of the fullness of Christ." But according to what it says, it is only possible to experience it through God's church. At that time, I could not imagine myself becoming one of those who are listed in this verse. But I felt convicted to stick to this church, the family of God at BBC, for the rest of my life so that I could be equipped, trained to grow mature and attain to the measure of the stature of the fullness of Christ. One word that came to my mind was "utility man." I was willing to become whatever and do whatever as long as I could come to know Jesus deeper in this church, even if it meant that I work as janitor. As I shared previously, I received the assurance of salvation in May of 1991 during a retreat. I had the conviction about church first before I

received my conviction regarding my relationship with God – something I consider a little unusual. In the end, my work as a utility man for our church turned out to be work as a missionary wherever the family of God calls me to go. Looking back, I cannot say I have reached the measure of the stature of fullness of Christ but the depth of my knowledge of Jesus now cannot be compared to that of 1991. God is truly faithful. Unless I had experienced the genuine family of God at the beginning of my life at BBC, I do not think that I could have committed to BBC. I believe that the concept of church as a family of God is this important.

6. The World Is Our Mission Field

World mission was Jesus' mandate for His disciples. In Acts 1:8, Jesus declares, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth." According to Jesus' will, Apostle Paul wanted to go to Rome in order to go to Spain, which was considered "the end of the earth" at that time. He shared his desire to do so to the Christians at Rome.³²

Andrew F. Walls, a British historian of mission, asserts,

Christian faith is missionary both in its essence and in its history... The conviction that Jesus is Lord and the testimony that Christ is risen cannot mean that much unless they are to be shared... The Father sent his Son into the world not simply to speak, but to be and to do. The Son, for all that his own work was unique, sends his people as he was sent: to be light to the world, to give healing and hope to the ill and the weak and the unwanted, to suffer, perhaps unjustly, on behalf of others.³³

Just as Walls argues, if Christian faith remains just private, it becomes meaningless. Our faith becomes meaningful when it is shared with those who are still suffering in the darkness. I believe

32. Romans 15:24.

33. Andrew F. Walls, *The Missionary Movement in Christian History – Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 255.

that this applies not only to individuals but also to churches. BBC leaders came to realize this important truth when one of the Korean missionaries to Japan, Yoonsoon Cha, challenged BBC to start foreign mission work. Prompted by this challenge, Dr. Rebekah felt the urgency thinking that if our church did not start the mission that year, we could never start. Thus, despite the fact it was only two months after delivering her second child, she led the first BBC Summer Mission Team (SMT) in 1987 through Japan, China and Korea. Ever since the first SMT, there has been an SMT every year (except for the pandemic years) for these past more than thirty years, especially to the areas where our missionaries were, such as Korea, Japan, China, Myanmar, Russia, Uzbekistan, Kazakhstan, East Timor, Georgia and Armenia. The mission trips were not limited to the summer times. From time to time, we had Fall Mission Trip (FMT) or Winter Mission Trip (WMT). It goes without saying how encouraging and strengthening the visits by these mission teams have been to the long-term missionaries in the fields, for I have been on the receiving end of these mission teams throughout more than thirty years of my missionary life.

I have gotten to know many missionaries from other mission organizations and churches, but thus far, I have not met anyone who receives the kind of spiritual, emotional and financial support that the BBC missionaries receive from the BBC network. I am not saying that there are not any – I am simply testifying from my own experience. I know that most missionaries outside of our church have to go around to many churches and share mission reports in order to receive financial support. This is something that BBC missionaries do not need to do because our mission work is already known by the church members, and we are held accountable within the covenantal relationships within the BBC family. This fact alone makes me fearful because I

know that Jesus asks more from those who receive more.³⁴ It causes me to be grateful and to strive to be ever more faithful in my endeavor to do His will on the mission field.

Our Tashkent church was able to be sustained until now because of God's faithfulness and the loving support of our church. Without the full support of all the churches within the BBC network, this mission church, which has been the apple of our eye, would not have been possible.

7. Prayer and Intercession

The importance of prayer in God's work has been emphasized by many in the history of Christianity. Oswald Chambers emphatically states, "Prayer does not equip us for the greater works; prayer *is* the greater works"³⁵ in reference to "greater works" that, according to Jesus, the believers will do³⁶. Jesus exhorts His disciples to pray in John 14:13-14 saying, "Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it." Jesus puts such emphasis on how he would answer those prayers by saying "I will do it" not once but twice. The first church in Jerusalem devoted themselves not only to the teachings of the Apostles but also to the prayers.³⁷

However, even as a missionary and a pastor, it was shamefully not until 1998 that I personally came to understand the importance of prayer and finally began to pray genuinely. Learning to pray is the greatest gift which William Lee left for me. As I explained in Chapter 1, Dr. Rebekah received a vision through Isaiah Chapter 40 to start WL-CABS upon the tragic

34. Luke 12:48.

35. Oswald Chambers, *My Utmost for His Highest*, edited by James Reimann, (Lancashire: Discovery House, 1992), 314.

36. John 14:12.

37. Acts 2:42.

death of William. As I started working on registering the organization and looking for a place WL-CABS, I realized how difficult and challenging every step of the process was because of the corrupt government officials. In general, the government officials in the USSR were very corrupt as John Kramer notes.³⁸ The corruption in the USSR continued to be prevalent even after the Fall of Soviet Union, as those who were in power during the USSR continued to be in power afterwards. The officials in the Republic of Uzbekistan were not exceptions. Through this difficult process, God revealed to me how much I did not depend on Him through prayers. Finally, I started to kneel before God, and God truly answered our prayers in detail. As a result, I was able to miraculously register WL-CABS and even find a place so that we could have the inaugural in June 1998.

Truly the only way to learn to pray is by praying. It was such a spiritual battle. As much as I was determined to depend on God through prayer, I saw how much the habit of self-dependence was so strong within me. I often found myself doing something else even though I was supposed to be praying. I even imagined myself breaking my knees with a thick rod so that I could kneel and pray. It was such a battle to discipline myself. One of the things that I was resolute to do was to pray before doing anything, whether it was meeting someone or carrying out some other duties. In the beginning, I found myself failing to pray almost ninety percent of the time. No matter how much I was determined, I simply failed to remember to pray most of the time. It took roughly ten to fifteen years to finally get to that stage where ninety percent of time, I pray. Praying or not praying itself is a spiritual battle. Charles Spurgeon encourages people to pray for prayer:

Still, prayer itself is an art that only the Holy Spirit can teach us. He is the giver of all prayer. Pray for prayer. Pray until you can pray. Pray to be helped to pray, and do not

38. John M. Kramer, "Political Corruption in the U. S. S. R." *The Western Political Quarterly* 30, no. 2 (1977): 213–24, <https://doi.org/10.2307/447406>.

give up praying because you cannot pray. It is when you think you cannot pray that you are most praying. Sometimes, when you have no sort of comfort in your supplications, it is then that your heart all broken and cast down, is really wrestling and truly prevailing with the Most High.³⁹

As Spurgeon pointed out, we ought to pray even for our prayer life. Giving up on praying is not an option for the children of God.

The more I prayed, the more I came to understand why it is so hard to build the discipline of praying. In addition to the resiliency of the self-dependence, it is due to the reality of fierce spiritual battles against the devil in the world. Most Christians are ignorant of such spiritual battles especially in this modern times. A. W. Tozer comments on such reality of Christianity:

In the early days, when Christianity exercised a dominant influence over American thinking, men conceived the world to be a battleground ... How different today. The fact remains but the interpretation has changed completely. Men think of the world not as a battleground, but as a playground ... The idea that this world is a playground instead of a battleground has now been accepted in practices by the vast majority of fundamentalist Christians.⁴⁰

Prayerlessness is a natural consequence of the failure to recognize the reality of fierce spiritual battles against the forces of darkness. Once we come to see such reality, there is no way we can continue our Christian life without clinging to God in prayer. Apostle John says in his epistle, “He who is in you is greater than he who is in the world.”⁴¹ Apostle John did not say that *we* are stronger than the one who is in the world, the devil. With our own power and ability, we are no match for the devil. Thus, prayerlessness leads to the defeats in spiritual battles. God Himself points out prayerlessness of His people as Norman Grubb points out,

That God seeks intercessors but seldom finds them is plain from the pain of His exclamation through Isaiah: “He saw that there was no man, and wondered that there was

39. Charles Haddon Spurgeon, *Spurgeon on Prayer and Spiritual Warfare*, (New Kensington: Whitaker House, 1998), 47.

40. Aiden Wilson Tozer, *This World: Playground or Battleground? A Call to the Real World of the Spirit*, compiled and ed. Harry Verploegh, (Chicago: Moody Publishers, 2017), 2.

41. 1 John 4:4.

no intercessor”; and His protest of disappointment through Ezekiel: “I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land . . . but I found none.”⁴²

It is no wonder why Jesus *had to* encourage, challenge, and exhort His disciples to pray again and again, just as God spoke through the prophet Isaiah and the prophet Ezekiel. One of the verses that I am often reminded of during times of prayer is Hebrews 4:16: “Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.” When are we in need of grace and mercy? Although I acknowledge that there are some special circumstances which require God’s special grace and mercy, fundamentally, we need God’s grace and mercy all the time in order to live a victorious life because we live on the battlefield all the time. That is why we must approach the throne of grace all the time.

After God taught me this valuable lesson of praying, I encouraged and exhorted Tashkent members to pray also. One way that I trained them was by having the members gather for early morning devotional times by groups, which met every day except the weekends. During the early morning devotional times, they meditated on the word of God and spent time in prayer.

Conclusion

The testimonies⁴³ of seven former and current Tashkent members will show how all the core values of BBC are interwoven in their lives ever since they stepped into BBC-Tashkent. Living out these core values helped to mold them and lead them to become who they are today. Six of the seven testimonies are given by the second-generation and the third-generation Korean Russians, who lived part of their lives before the fall of the Soviet Union. Even after the fall of

42. Norman P. Grubb, *Rees Howells Intercessor* (Fort Washington: Christian Literature Crusade, 1952), 68.

43. See Appendix G.

the Soviet Union, its influence has inevitably lingered over their lives. I experienced firsthand through the ministry and the mission work in Tashkent the shortcomings of the Communist principles such as the lack of the importance of truth (what is more important is survival and not getting into trouble), utilitarian relationships (relationships serving a personal gain), the lack of the importance of one person (what is more important is the Communist party, compounded by the material view of a person) and the idea of a community that is full of inconsistencies and realistic self-centeredness. Given the influence of these ideological and sociological principles on our Tashkent brothers and sisters, the importance of some of these core values - especially the word of God, the importance of one person, covenant relationships and the family of God – were invaluable at the outset. But since the overarching purpose of church is to raise up disciples for Christ, over time, every one of these seven core values became essential. The seven brothers and sisters testify about how they were able to experience God and become disciples through our church.

The ideological and sociological background of Armenians who are the subject of our mission work, have some similarities and some differences from that of the Tashkent people. Which of the seven core values will be effective at outset in this war-torn country will be discussed in Chapter 4. But I expect over time that God who created human beings and sent His Son to redeem us through the cross will be able to meet the needs of Armenians through the seven core values of our church. These are His values, and He will accomplish His will, provided that we remain faithful in being a church that is based on Biblical foundations.

In Chapter 3, a survey of literature on evangelism and mission will be discussed. Some of the works will be relevant specifically to our mission work in Armenia. In addition, what the true meaning of mission is will be explored through the writings of a few well-known missiologists.

The Armenian Genocide will be studied more closely for the purpose of gaining an in-depth understanding so that I can in turn instruct our missionaries, which will equip them to be more sensitive in ministering to Armenians. Through this literature survey, I will also examine ways in which we may reach out more effectively to Armenians, who have such strong traditional Christian identity.

CHAPTER THREE

LITERATURE REVIEW: OVERSEAS MISSION WITH FOCUS ON MISSION IN ARMENIA

In this chapter, the literature related to the topics most relevant for preparing the work of overseas missions has been surveyed. More specifically, the focus of this chapter will be on the mission work in Armenia, which is the main subject of this thesis, as well as my current mission field. Scott W. Sunquist encourages and challenges missionaries to obtain more knowledge about the mission in the region where they are sent, including its mission history, to be “sensitive to the specific issues that are present within that context.”¹ The literature study for this chapter helped me become more knowledgeable about the mission to the Armenians and the challenges at hand.

General Survey of Christian Mission

As I mentioned in Chapter 1 of this thesis, when I went to Tashkent as a short-term missionary at the end of 1992, I was young and immature and had no knowledge about overseas missions. I only had the passion for Jesus and the conviction from the Spirit that becoming a missionary was what I believed God called me to do. Interestingly, many years later, I learned that when I responded to the invitation to become a missionary, most Berkland Baptist Church (BBC) leaders opposed sending me because of my spiritual immaturity and many character flaws. However, Dr. Rebekah Kim and Rev. Andy Pak exercised their faith and helped make the final decision that sent me to Tashkent.

In the summer of 1992, I attended the Foreign Mission Board (FMB)’s one-week training program, but it did not prepare me for what awaited me in Tashkent. Afterward, I received a

1. Scott W. Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory* (Grand Rapids: Baker Academic, 2013), 170.

Master of Divinity degree from Golden Gate Theological Seminary.² While in seminary, I even took a course called “Introduction to Missions.” Again, all I learned was not enough to prepare me for life as a missionary. When I went to Tashkent as a full-time missionary at the end of 1996, I was married with a five-month-old daughter. I did not know more about being a missionary then than when I went to Tashkent as a short-term missionary in 1992. Perhaps the only difference in me in 1996 compared to 1992 was a deeper understanding of the church and stronger Koinonia Cross relationships.³ I was still passionate for the Lord and had a strong conviction that I should be a missionary in Tashkent. Looking back, I was a passionate practitioner but not much of a reflective person. After thirty years of living as a missionary, I have become more of a passionate, reflective missionary who understands a little more of God’s heart. In other words, I finally became humble enough to appreciate the Christian mission better.

Following God’s Heart Leads to Suffering

Following the heart of God to the mission field will inevitably lead to suffering. Sunquist describes the Christian mission as “personal as a missionary’s daughter dying of malaria, and it is as cosmic as the restoration of all things.”⁴ He states that the thesis of his book is: “Mission is from the heart of God, to each context, and it is carried out in suffering in this world for God’s eternal glory.”⁵ If I could apply his thesis to my current mission work in Armenia, I would

2. Golden Gate Theological Seminary changed its name to Gateway Seminary. Accessed on Feb 24, 2024, <https://www.gs.edu/about/seminary-history/>.

3. Rebekah K. Kim, Rebekah K. Kim, *Raising future leaders through Koinonia Cross relationships at Frontier Baptist Church in Fairbanks, Alaska* (D. Min. thesis-project at Gordon-Conwell Theological Seminary, 2018), 32-43.

4. Sunquist, *Christian Mission*, xi.

5. Sunquist, *Christian Mission*, xii.

rewrite it like this: The mission at Yerevan Baptist Church (YBC) is from the heart of God to suffering Armenians, and it is carried out in suffering together for God's eternal glory.

What drew my attention to Sunquist's book was the title, *Understanding Christian Mission: Participation in Suffering and Glory*. The title includes "Mission" and "Suffering," two paradigms relevant to my context. Furthermore, he states, "*Missio Dei* must be understood as a foundational concept that launches the church from the place of worship and fellowship into the frontiers of God's reign. Living such a life, participating with God in such a movement, is costly and painful, and yet, in the end, it is glorious."⁶

Sunquist asserts, "The sufferings of Jesus Christ and the glory that would follow – this was the key that the prophets looked for, and this is the identity of the Messiah that stays with us today."⁷ He says, "Jesus is both Messiah and Missionary of God, and Jesus Christ has his identity in the prophetic expectation from the Pentateuch, Psalms, and Prophets."⁸ The fact that Jesus suffered as a missionary for God's glory speaks volumes about what missionaries should expect when serving overseas. The identity of Jesus and suffering are inseparable because suffering was the very will of God for the Messiah and Missionary of God. So, there is no other way to do missions except by imitating Jesus. Michael W. Goheen, in his book *Introducing Christian Mission Today: Scripture, History and Issues*, says,

The mission of Jesus provides a model: mission must be in Christ's way. "Mission flows from a desire to follow in the way of Jesus, who healed the sick, associated with outsiders, rebuked the self-righteous, challenged the absolute power of the state, restored people's dignity, opposed legalistic and corrupt religious practices, and ultimately gave

6. Sunquist, *Christian Mission*, xii.

7. Sunquist, *Christian Mission*, xiv.

8. Sunquist, *Christian Mission*, 197.

his life to demonstrate that even enemies were encompassed in his love. Jesus tells his disciples to ‘go and do likewise.’”⁹

The fact that missionary life entails suffering does not imply that suffering is exclusively reserved for missionaries. God called all Christians to a life of suffering for the glory of God. Sunquist defines a missionary as “an apostle, one who is sent from the heart of God to proclaim the present and coming Kingdom of God to all the nations of the earth.”¹⁰ Therefore, all believers are fundamentally missionaries in following after the Missionary of God, Jesus Christ. Apostle Paul claims to the believers at Corinth that they all are “ambassadors for Christ” to reconcile the world to God.¹¹ This verse applies to all believers. Every believer has the formidable task of representing the Kingdom of God in this world. In essence, all believers are missionaries and called to a life of suffering.

Furthermore, Sunquist says, “Temporary suffering (including death) and eternal glory is a primary sign or designation of Jesus... Suffering vanquishes evil. Again, this is counterintuitive, for how can suffering and death – death – conquer anyone or anything?”¹² He continues, “It is through gentleness and submission that the evil one is slain... The salvation of nations is the victory he wins over the prince of this world, the evil one who holds humanity captive... His death is the weapon that defeats all earthly and heavenly powers.”¹³

9. Andrew Kirk, *The Mission of Theology and Theology as Mission* (Valley Forge: Trinity Press International, 1997), 52, quoted in Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove: InterVarsity Press, 2014), 59.

10. Sunquist, *Christian Mission*, 8.

11. 2 Corinthians 5:18-20.

12. Sunquist, *Christian Mission*, 211.

13. Sunquist, *Christian Mission*, 212.

However, Sunquist reminds us that the church should not seek out suffering or become flagellants.¹⁴ There is no room for heroism in *missio Dei*, individually and collectively. Dr. Rebekah Kim has warned those from our church who are interested in overseas missions about the four wrong motives of missionaries: heroism, romanticism, escapism, and narcissism. This warning applies to all believers and not only the missionaries because Christian life is about God and not ourselves. Apostle Paul reminds us in Romans 14:7-8: “For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s.” Jesus was the prototypical missionary because his suffering came from completely surrendering his will, as displayed in his prayer at Gethsemane.¹⁵ Jesus’ obedience to the will of God brought upon the suffering that he had endured (Philippians 2:5-8).

I heard that in the first century, during times of persecution, for someone to be acknowledged as a genuine martyr, there should have been enough evidence that the person did their best not to get killed. However, since Christ’s way is the cross, when we sincerely follow him, it would inevitably lead to suffering, as Apostle Peter says in his epistle, “For to this you have been called because Christ also suffered for you, leaving you an example, so that you might follow in his steps.”¹⁶ This calling sometimes even included martyrdom. In following the life of Jesus, I must be ready to suffer as much as God grants to minister to the suffering Armenians.

14. Sunquist, *Christian Mission*, 212.

15. Mike Barnett and Martin Robin, *Discovering the Mission of God: Best Missional Practices for the 21st Century*, (Downers Grove: InterVarsity Press, 2012), 126.

16. 1 Peter 2:21.

Full View of Christian Mission

A common misconception in the mission field exists regarding what salvation is. Goheen sees four wrong views of salvation, which are detrimental to the mission of the church: Salvation is just individualistic, and it is about going to heaven after we die, what happens at the end of our life, and what we receive from God.¹⁷ Such a mindset has caused people to believe that salvation is everything there is and the be-all and end-all. Of course, salvation is most important. But the mission work must not end at salvation. It is my impression that this limited understanding of salvation is prevalent among many evangelical churches, and the missionaries they send promote such an understanding. This view of salvation will naturally lead many Christians and churches to become focused only on “saving soul” while neglecting all other aspects of mission. However, Jesus did not teach us that everything ends with salvation; he commanded his disciples to make disciples of all nations and teach them to obey his commandments.¹⁸

From my experience, this “salvation is everything” can be the result of having a short-term perspective and being driven by numbers and results. It is similar to corporations being driven by short-term profit to boost their stock prices rather than focusing on long-term growth. For some missionaries, this mindset may be due to ignorance. But for others, such a mindset may be the means to measure their success as missionaries. Some may view missionaries who contribute to numerous salvations as more successful than missionaries who raise a few devoted disciples who have wholly committed themselves to Christ.

For me, overseas mission means starting a church in a new place and nurturing a family of God. This understanding of mission is what I learned at my church. Salvation is only the

17. Michael W. Goheen, *Introducing Christian Mission Today: Scripture, history and issues* (Downers Grove: InterVarsity Press, 2014), 89-90.

18. Matthew 28:19-20.

beginning of a lifelong committed relationship to love one another and suffer together in serving God for his glory. My experience as a shepherd has taught me that raising a disciple of Jesus requires far more of me than leading a person to Christ.

To explain the full view of God's mission, I would like to turn to Goheen's perspective on why God chose Israel and what his plans were for them. God chose Israel as his treasured possession for the sake of the whole earth, a nation set apart for God's use in his redemptive work, an illustration of God's creational purposes for all people.¹⁹ We must be careful not to interpret the failures of the Israelites as God's lack of a clear plan for them. Sadly, Israel's exclusivist nationalism continuously corrupted their understanding of election and covenant, resulting in blurring the universal horizon of their mission.²⁰ "Why does God choose one people?" Goheen answers:

First, election must always be understood in terms of God's universalistic intention. Election has to do with God's means of extending his blessing to the many. Second, election must be understood in the context of the covenant as both privilege and obligation, gift and task, grace and responsibility.... When God's people forget the purpose of their election, they stand under divine judgment: "You only have I chosen of all the families of the earth; therefore I will punish you for your sin" (Amos 3:2).²¹

As sinners, we tend to enjoy privileges, gifts, and grace while forgetting obligations, tasks, and responsibilities as God's chosen ones. In one sense, Christians have not been too different from the Israelites. To the same question about the election, John Stott addresses, "The answer is not out of favoritism but in order to be his *witness*: not that we might enjoy a monopoly of the

19. Goheen, *Introducing Christian Mission*, 42.

20. Goheen, *Introducing Christian Mission*, 44.

21. Goheen, *Introducing Christian Mission*, 39

gospel, but that we might declare ‘the praises (or “excellencies” or “mighty deeds”) of him who called you out of darkness into his wonderful light (1 Peter 2:9).’”²²

In the same spirit, Goheen clarifies that “the mission of God through Israel can be described in three terms: Universal, centripetal and eschatological,” and explains,

It is *universal*: even though Israel is chosen to be God’s covenant people, the whole earth and all nations are clearly in view. It is *centripetal*: Israel’s role is to be a light to the nations, to live their lives in such a way that the nations see the true and living God and are attracted to their lives and their God. It is *eschatological*: although the recognition of Yahweh by the nations in the life of Israel “is the meaning of Israel’s history and the contents of her liturgy,” it is also true that “during the whole history of Israel this comes to realization little if at all”; thus, the achievement of this goal looks to the future: “Israel’s history, is eschatologically defined.”²³

These three aspects of God’s mission through Israel are applicable to individual Christians and churches collectively. If we hoard God’s gift of salvation that came about through the death and resurrection of Jesus Christ to ourselves or our churches, we can end up becoming like the lifeless Dead Sea. Indeed, what God had in mind was not just salvation but raising his people who would live out the commandments that He gave. I will further examine this aspect of God’s mission through local churches in the Mission and Local Church section.

The universal nature of God’s mission is the Great Commission, which calls the disciples of Christ, the Christians, to make disciples of all nations. The centripetal nature of God’s mission toward his children can be seen in the New Commandment, which Jesus gave to his disciples in the Gospel of John 13:34-35: “A new commandment I give to you, that you love one another; just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

22. John W. R. Stott, *The Radical Disciple: Some Neglected Aspects of Our Calling* (Downers Grove: InterVarsity Press, 2010), 94.

23. Johannes Blauw, *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission* (New York: McGraw-Hill, 1962), 27, quoted in Goheen, *Introducing Christian Mission*, 48.

The first church in Jerusalem described in the book of Acts 2:43-47 displays the meaning of the centripetal aspect of God's mission. As they were faithful in obedience to Jesus' New Commandment to love one another among themselves within the church, it says, "And the Lord added to their number day by day those who were being saved."²⁴ On the other hand, Goheen claims, "With Antioch the mission of God through his people takes a centrifugal direction: the people of God go out to the nations. It is in this going that there lies 'the distinctive turning point, the great change of direction of the gospel.'"²⁵ I agree with Goheen's claim that "both dimensions of mission remain important: the centrifugal serves the centripetal"²⁶ because Jesus commanded both.

Concerning the eschatological aspect of God's mission, Lesslie Newbigin asserts, "The implication of a true eschatological perspective will be missionary obedience, and the eschatology which does not issue in such obedience is a false eschatology."²⁷ True faith in the return of Jesus is the life of obedience! For the past several years, Dr. Rebekah Kim taught the importance of eschatology and encouraged all our church members to live like a pilgrim in this world as described in Hebrews 11:13-16 and like a pure bride waiting for the return of our One and Only True Bridegroom, Jesus as described in Revelation 20:22. Therefore, she coined a motto "Pilgrim-Maranatha" (which describes the holy life we live in anticipation of the return of Jesus). Eagerly anticipating the return of Jesus Christ gives us a complete picture of Christian life because it is crucial in understanding how we must live as faithful Christians.

24. Acts 2:47.

25. Blauw, *The Missionary Nature*, 85, quoted in *Introducing Christian Mission*, 66.

26. Goheen, *Introducing Christian Mission*, 66.

27. Lesslie Newbigin, *Household of God: Lectures on the Nature of the Church* (New York: Friendship Press, 1954), 153, quoted in *Introducing Christian Mission*, 49.

Reflecting on what Christian mission is through some literature, it is clear to see that all children of God are called to a life of sacrifice and suffering, following in the footsteps of our Lord, Jesus Christ, for God's glory. Our suffering and sacrifice pales in comparison to what the Son of God had endured and the life he gave on the cross for our sake. Salvation is fundamentally the start of doing all we can to live as Jesus did on the earth, as exemplified by Apostle Paul. It is a misguided belief that salvation from the eternal condemnation is all there is to Christianity. Such ignorance can often lead to Christians living carelessly and not much different from the worldly people. With gratitude toward God for giving us the privilege of salvation and keeping a full view of the Christian mission, I believe we ought to live as faithful missionaries in this world, waiting for the return of our Lord, Jesus Christ.

Mission and the Holy Spirit

The Christian mission is the participation of the mission of the Triune God. One of the heads of the Trinity is the Holy Spirit. The book of Acts is sometimes known as the book of Acts of the Holy Spirit because, throughout the book, it is the Holy Spirit who empowers, leads, encourages, and challenges the disciples to spread the gospel and plant churches. That same Holy Spirit is residing in the believer and the churches. However, God's people often do not recognize or honor the Holy Spirit, even though Apostle Paul challenges the believers to be filled with the Spirit.²⁸ Many Christians readily quote 1 Thessalonians 5:16-18, "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you." However, they rarely quote verse 19, which says, "Do not quench the Spirit." It might as well be that Apostle Paul has never uttered those words!

28. 1 Thessalonians 5:19 and Ephesians 5:18

Regarding such a tendency to limit the work of the Spirit or even flat-out ignore the Spirit residing in us, Hendrikus Berkoof says, “In Protestant theology the Spirit is limited to the awakener of individual spiritual life in justification and sanctification.”²⁹ It is not God who limits, but we limit the work of the Spirit. As he talks about the relationship between the mission and the Holy Spirit, Sunquist asserts,

To put it negatively, mission is not dependent upon money, programs, or education. Empowerment for mission is more about prayer, devotion, and silence than about fundraising and seminars. Too much missionary work is done as if the Holy Spirit did not exist or as if he only exists in the church during worship.³⁰

Sunquist also argues,

Christian mission is too often detached from its source of power and inspiration – Holy Spirit... A missionary is qualified not by knowledge but by wisdom – spiritual wisdom... mission is the work of God (*missio Dei*) in which we are invited to participate by humble submission to Jesus Christ, the light for the nations (*lumen Gentium*).³¹

Berkoof’s statement and Sunquist’s assertion and argument are so true. The Holy Spirit is not just the awakener of an individual to the conviction of his sinfulness, repentance, and salvation. The Holy Spirit indwells in each believer for a reason, just as Apostle Paul exhorts the Christians in Galatia, saying,

But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. But if you are led by the Spirit, you are not under the law.³²

The Holy Spirit is in the believers because there is a fierce battle against our flesh, the world, and evil. He is not there just to bless our mission strategies and plans but to reveal God’s mission

29. Hendrikus Berkoof, *Doctrine of the Holy Spirit* (Atlanta: John Knox, 1964), 32.

30. Sunquist, *Christian Mission*, 239.

31. Sunquist, *Christian Mission*, 399.

32. Galatians 5:16-19.

plans and wills. Thus, we must depend on the Holy Spirit and be led by him each step of the way, especially when living out the Christian mission in this world. Sunquist reminds the readers that “Jesus’ first command to the disciples in mission, in fact, was not to go and ‘do something’ but to stay and wait for the Holy Spirit to come.”³³ He is not talking about some sort of quietism here or even laziness but “an active participation in the Spirit through prayer, fasting, and intentional silence.”³⁴

Glenn Rogers lists three basic premises that seem evident regarding “the theological and missiological implication of the role of the Holy Spirit in Luke’s two-volume narrative,” and they are:

1. That God’s involvement with his church is rooted in his divine, and therefore his supernatural nature.
2. That God will, through his Holy Spirit, lead, guide, and direct his church.
3. That God’s mission in the world (to reconcile all people to himself) is overseen by the Spirit and will be conducted effectively when the community of faith cooperates with him, looking to him for leadership and empowerment... We need simply to ask the Spirit to lead, guide, empower, and enable us to accomplish that mission.³⁵

I agree entirely with Rogers that we must humbly ask, depend on, and rely on the Holy Spirit in our missionary endeavors. He wonders why anyone would undertake any aspect of ministry or mission without complete submission to and dependence upon the Holy Spirit when the far-reaching implications of the Spirit’s role in ministry and mission are evident in Luke-Acts.³⁶

Later in his book, in a section under the title “Making Room For The Holy Spirit in Non-Charismatic Churches,” Rogers re-emphasizes how believers need to give the authority to the

33. Sunquist, *Christian Mission*, 240.

34. Sunquist, *Christian Mission*, 240.

35. Glenn Rogers, *Holistic Ministry and Cross-Cultural Mission in Luke-Acts* (Abilene: Mission and Ministry Resources, 2019), 72-23.

36. Rogers, *Holistic Ministry*, 74.

Spirit to be more active in our mission.³⁷ To explain why there is such a lack of seeking and expecting powerful work of the Spirit in our ministry and life within the churches that are not charismatic, Rogers finds a reason in that,

Probably because naturalistic people, as most Western believers are, are uncomfortable with supernaturalistic thing. It is a shame that our Western rationalistic, naturalistic worldview keeps us from enjoying one of the greatest blessings and sources of spiritual strength that God has given us.³⁸

Oswald Chambers exhorts, “As servants of God, we must learn to make room for Him— to give God ‘elbow room.’ We plan and figure and predict that this or that will happen, but we forget to make room for God to come in as He chooses. Would we be surprised if God came into our meeting or into our preaching in a way we had never expected Him to come?”³⁹ As much as we speak about prayer and depending on the Holy Spirit, we make no room for God. We are full of our own thoughts and plans and do not expect to see Him even as we do the work of God. God speaks through Isaiah 55:8-9: “For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” We should not presume that we are doing God’s work just because we are planning and working for God. We may be following our thoughts and ways and not God’s thoughts and ways. That is why we must humbly seek God for His thoughts and ways with the help of the Holy Spirit in all our missionary endeavors.

Sunquist devotes an entire chapter “The Holy Spirit in Mission” in order to treat the subject of the Holy Spirit in missions in depth whereas Goheen talks about the role of the Holy

37. Rogers, *Holistic Ministry*, 173 – 176.

38. Rogers, *Holistic Ministry*, 175.

39. Oswald Chambers, *My Utmost for His Highest*, edited by James Reimann (Lancashire: Discovery House, 1992), 36.

Spirit here and there throughout his book without much emphasis on the subject. I do not believe, Goheen is exceptional in treating the subject of the Holy Spirit this way. Rather, I believe Sunquist is exceptional to devote a whole chapter to this subject. I think this is the reality of how we treat One Person of the Trinity. That is a reason for such lack of powerful manifestation of the Holy Spirit in ministries and missions. I believe it is absolutely essential to depend on and obey the Holy Spirit if we desire to do God's will. In our mission work in Armenia, YBC as a church must constantly seek what God is doing and join Him at his work, not to make up our own mission works. Therefore, we must constantly come to God through prayers to be led by the Spirit who knows "the mind of Christ."⁴⁰

Mission and Local Church

Concerning relationships between the mission societies and local churches, Goheen finds, "A number of local churches have grown critical of the mission societies as they exist today. It begins with the biblical and theological concern: the church is the primary organ of God for mission and therefore ought to be the primary sending body for missionaries."⁴¹ He argues, "Mission is not just something that the church does, but rather is something that it is. Mission is not merely about certain activities, but rather defines the very identity of the church."⁴² In other words, mission and local churches are inseparable. He points out, "In the story of the Bible the church is the primary organ of God's mission," and asks, "Who takes responsibility for missions:

40. 1 Corinthians 2:16.

41. Goheen, *Introducing Christian Mission*, 424.

42. Goheen, *Introducing Christian Mission*, 74.

local congregations or missions societies?”⁴³ The truth of mission history for centuries shows that:

There are two parallel institutional bodies: mission organizations are committed to the missionary enterprise, and local congregations are communities that support it. Further, this leads to churches without mission and missionary organizations that are not churches. Churches are reduced to their pastoral role and become introverted. Mission organizations carry on their work outside of ecclesial structures.⁴⁴

Sadly, the central role of mission agencies has diminished the missional nature of the church in both the West and the non-West.⁴⁵ Consequently, Goheen concludes that churches can fall into a path to sacralization, where they eventually become self-absorbed, or to secularization, where they eventually become worldly.⁴⁶ Both ways are not pleasing in the sight of God.

What can be done about this issue? Sunquist asserts that becoming a missional church means reclaiming “the responsibility of each and every church to participate in God’s mission in all its fullness.”⁴⁷ He says, “The primary place where the Spirit resides, and calls people to reside, is the church – the Kingdom in formation, the foretaste of the Kingdom.”⁴⁸ Sunquist continues, “The local church is an outpost of the Kingdom. It is a sanctuary, but it is much more. It is a school of Christ, but it is also a place of equipping missionaries for the surrounding culture.”⁴⁹ Sunquist states, “When a missionary is sent by one of thousands of missions, there is

43. Goheen, *Introducing Christian Mission*, 423.

44. Goheen, *Introducing Christian Mission*, 74 – 75.

45. Goheen, *Introducing Christian Mission*, 423.

46. Goheen, *Introducing Christian Mission*, 81.

47. Sunquist, *Christian Mission*, 9.

48. Sunquist, *Christian Mission*, 284.

49. Sunquist, *Christian Mission*, 300.

still the need for a local church to be the primary sending body, since mission is the work of the church – the church universal, *through a local particular church*.”⁵⁰

Likewise, Goheen talks about the importance of a church in evangelistic efforts. He says, “Our evangelistic words will be heard only if they are authenticated by the lives of the Christian community. The gospel gains its power from a community that embodies something of the life that the gospel promises.”⁵¹ Goheen emphasizes the importance of the role of local congregations in mission, saying, “It will be essential for the local congregation to play a central role in supporting, training and equipping the people of God for their callings.”⁵²

Glenn Rogers echoes Sunquist’s and Goheen’s emphasis on the involvement of local churches in mission. He says, “In many ways, the church at the local level is what ‘the church’ is.”⁵³ Despite the importance of local churches in mission, Rogers argues that the local churches generally do not see themselves as directly responsible for carrying out the Great Commission.⁵⁴ Rogers finds that one reason for such a phenomenon is the lack of teaching and preaching about the universal scope of God’s plan and the role of local churches in such a plan.⁵⁵ He asserts, “God’s universal plan for all people begins at each local church with individual believers making a difference in the lives of the people around them.”⁵⁶ Thus, Rogers suggests that a local church should develop a missional perspective through “intentional, specific teaching about the

50. Sunquist, *Christian Mission*, 7.

51. Goheen, *Introducing Christian Mission*, 246.

52. Goheen, *Introducing Christian Mission*, 258 – 259.

53. Rogers, *Holistic Ministry*, 164.

54. Rogers, *Holistic Ministry*, 165.

55. Rogers, *Holistic Ministry*, 165.

56. Rogers, *Holistic Ministry*, 167.

missional nature of the church and her mission in the world” and “discipling that allows believers to engage in activity that is missional in nature.”⁵⁷

Sunquist quotes Lesslie Newbigin: “The local church is a signpost, foretaste, and an instrument of the Kingdom of God.”⁵⁸ He expresses the church as an organism that needs to breathe out mission and breathe in worship.⁵⁹ “What does *a* church, as well *the* church, look like when it is faithful to mission, living into the suffering and glory of God in the world today?” asks Sunquist. If anyone is preparing to be an overseas missionary, what type of church is the missionary planting or supporting in a different cultural context?⁶⁰

At this point, it is worth paying attention to Nietzsche’s stinging sarcastic remark on believers: “They would have to sing better songs for me to learn to have faith in their Redeemer; and his disciples would have to look more redeemed!”⁶¹ John Stott, one of the great spiritual leaders of the twentieth century, wrote a book called *The Radical Disciple* and published it a year before he passed away. In this book, he shares a story:

Some years ago I had the opportunity of meeting and speaking with Dr. Hobart Mowrer, Emeritus Professor of Psychiatry at the University of Illinois. He was well known in his day. He was not a Christian, he told me, and had a lover’s quarrel with the church. Why? Because, he said, the church had failed him as a young man and continued to fail his patients today. And he added: “The church has never learned the secret of community.” His answer is one of the most damning criticisms of the church I have ever heard.⁶²

57. Rogers, *Holistic Ministry*, 167 – 168.

58. Lesslie Newbigin, “The Church: A Bunch of Escaped Convicts,” in *Reform*, no. 6 (June 1990), 6, quoted in *Understanding Christian Mission*, Scott W. Sunquist, 279.

59. Sunquist, *Christian Mission*, 282.

60. Sunquist, *Christian Mission*, 272-273.

61. Friedrich Nietzsche, *Thus Spoke Zarathustra: A Book for None and All*, trans. Walter Kaufman (New York: Penguin Books, 1978), 92, quoted in *Introducing Christian Mission Today*, Michael W. Goheen, 247.

62. Stott, *Radical Disciple*, 90.

As painful as the words of both Nietzsche and Dr. Mowrer are to the ears of believers, we cannot dismiss them too quickly because they contain a grain of truth about many believers and churches today. John Stott adds, “We need to recapture a vision of the church.”⁶³ The words of Stott resonate in my heart.

I strongly agree with Sunquist, Goheen, and Rogers that local churches must recover God’s vision for them for *missio Dei*. At each local church, the congregation should be taught, educated, and trained about God’s mission, and they should be even ready to send out their missionaries to the place God calls. However, is this enough? The problem seems much deeper than that. The problem lies at a more fundamental level that starts with the question, what is church? Without recapturing a vision of what the biblical church looks like, churches would only be looking at superficial solutions.

In Chapter 1 of this thesis, I shared how I went to Tashkent as a short-term missionary through our denominational mission organization, FMB. I do not doubt that God is powerfully using our denominational mission organization to spread the Good News worldwide. From the experience of working together with FMB in 1993, however, the BBC leadership concluded that our church’s foreign mission work should be done directly by our church. So, my wife and I, along with our daughter, were commissioned by BBC and we returned to Tashkent as lifetime missionaries at the end of 1996. Since then, we’ve lived as overseas missionaries with complete material and spiritual support from the BBC network of churches. Our mission is to replicate the church that we were part of, whichever mission field God calls us to.

Again, this does not mean we undermine our denominational mission organization. The BBC network of churches has been giving to the Cooperative Program of Southern Baptist

63. Stott, *Radical Disciple*, 91.

Convention (SBC) to support the denominational mission efforts. Furthermore, the founding Pastor of BBC, Rev. Dr. Paul Kim, has served as a Trustee of International Mission Board (IMB). Despite the close affiliation with IMB and Southern Baptist Convention, BBC decided to do the mission work directly to follow the biblical principle and fulfill God's call to plant churches. Each church was planted with a clear vision of the church model God had taught our church throughout its history. Perhaps the time has come for each church to examine whether it is biblical or not to be a church without God's mission. In the eyes of God, church and mission are one and the same.

Mission and Culture

I grew up in Korea and immigrated to the U.S. at the age of 21. Naturally, I experienced a great deal of culture shocks while adjusting to my new life. After ten years of living in the U.S., I have lived overseas as a missionary in eight countries for nearly 30 years. I learned the importance of the culture of those I am ministering to. Despite having a multicultural background, I gained difficult lessons about breaking cultural barriers in my early days as a missionary.

When I went to Tashkent in 1992, I discipled Igor, I failed to build a genuine shepherd-sheep relationship with him. Perhaps I could be excused for being a young, immature Christian at that time. But the mistakes were obvious. I was busy trying to go through the discipleship training materials. I thought I was doing my best to get to know him. Unfortunately, I did not make enough effort to understand Igor's cultural background. Having different temperaments did not help. In the end, it was obvious that we did not like each other.

When I returned to Tashkent at the end of 1996, I was apprehensive about my relationship with Igor because of my previous experience with him. Igor stood out amongst the brothers and became a leader. I understood that our relationship was necessary for the Tashkent church to succeed. I believed I had to do whatever it took to build a strong relationship with Igor. Igor was so different from me. He was an ethnic Korean living in Uzbekistan but culturally, he was thoroughly Russian. I was primarily Korean culturally, with some American influence.

Unlike four years earlier, I had faith that building a strong relationship with Igor was possible because of the power of the cross of Jesus that broke down even the wall between the Jews and the Gentiles. Amazingly, Igor later shared with me that he had regretted and repented for his unwillingness to build a trusting relationship with me. He said he repented of his pride and for wasting our time together. This time, Igor was determined to trust me as his spiritual father. Because of Christ and for Christ, we both humbled ourselves and committed to building an intimate, godly relationship.

I believe that, in Christ, every barrier can be overcome, as Galatians 3:28 says, “There is neither Jew nor Greek, there is neither slave nor free, there is no male or female, for you are all one in Christ Jesus.” If the three main sources of human division - racism, classism, and sexism - could be overcome through Christ, then cultural barriers can also be overcome. The knowledge of culture and cross-cultural ministry would have quickened my relationship building with Igor.

Before going into cross-cultural ministry, let us investigate culture itself. Sherwood W. Lingenfelter defines culture as “the anthropologist’s label for the sum of the distinctive characteristics of a people’s way of life. Culture, then, is the conceptual design by which people order their lives, interpret their experiences, and evaluate the behavior of others.”⁶⁴ Meanwhile,

64. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, third ed. (Grand Rapids: Baker Academic, 2016), 5.

Sunquist defines culture as “the sum-total of the learned patterns of thought and behavior of any given society.”⁶⁵ These definitions of culture imply that there are individual or personal components as well as group or collective components in a culture. Lingenfelter claims that our personal culture is “the product of the combination of (1) the personal cultural heritage acquired through socialization with our parents, (2) the broader cultural heritage acquired through enculturation and feedback from the community, and (3) our act of accepting or rejecting those forces.”⁶⁶ Then, the common aspects of our personal cultures generate “the common values, priorities, and standards for behavior that we apply in each social context.”⁶⁷ According to Lingenfelter’s third point, culture is not just bestowed upon an individual or a society but there is the process of making choices – “act of accepting or rejecting.”

With such an understanding of culture, as we consider the mission in cross-cultural settings and how we can contextualize the gospel, the significance of the First Jerusalem Council in Act Chapter 15 comes into focus. Goheen asserts, “The conclusion of this council is of tremendous significance for the ongoing mission of the church: it allows for contextual diversity.”⁶⁸ Indeed, “not even the original, divinely sanctioned culture of God’s elect nation has the right to universalize its particular expression of Christianity.”⁶⁹ Indeed, through the conclusion of the Council, the door for contextualizing the gospel was opened wide to every culture in the world.

65. Sunquist, *Christian Mission*, 244.

66. Lingenfelter, *Cross-Culturally*, 8.

67. Sunquist, *Christian Mission*, 8.

68. Goheen, *Introducing Christian Mission*, 67.

69. Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove: InterVarsity Press, 2005), 52.

With these widely open opportunities to communicate the gospel in obedience to the Great Commission from the Lord, how should we approach the matters related to cross-cultural missions and contextualizing the gospel? Lingenfelter argues, “the Bible speaks to all people and all cultures and Jesus Christ is the only faithful example of divine love in interpersonal relationships and communication.”⁷⁰ Lingenfelter alludes to the fact that Jesus came to this world as a helpless baby into a “humble family in a conquered and subjugated land” and that he was not born with the knowledge of language and culture. Lingenfelter emphasizes that though Jesus is God, he was a “learner.”⁷¹ Thus, in our approach to cross-cultural ministry, we must be a learner, just as Jesus was. Lingenfelter astutely summarizes such an approach in his following statement:

Our cultural prison is a comfortable place to be. Missionaries and others who accept the challenge of cross-cultural ministries, however, must, by the nature of their task, become personally immersed with peoples who are different. They must enter a culture as if they were children again – helpless, dependent, and ignorant of everything from customs of eating and talking to patterns of work, play, and worship. They must do this in the spirit of Christ. The essence of radical discipleship for mission is entering the cultural prison of others and submitting to fit for the sake of the gospel.⁷²

The attitude of the West’s condescending cultural superiority should be a thing of the past.

On the other hand, Goheen warns, “Contextualization is not about applying universal ideas to new contexts but rather finding ways to faithfully translate and indwell this story of the renewal of creation in the various cultural contexts of the world.”⁷³ He defines what authentic contextualization means: the church boldly takes a stance within the biblical story and, from

70. Lingenfelter, *Cross-Culturally*, 2.

71. Lingenfelter, *Cross-Culturally*, 4.

72. Lingenfelter, *Cross-Culturally*, 108 – 109.

73. Goheen, *Introducing Christian Mission*, 290.

within that story, attempts to understand the culture.⁷⁴ Goheen states, “A missionary encounter with culture will be a matter of growing discernment and wisdom – learning how not to be conformed to the world but rather to be transformed in the renewing of the mind, learning what is creationally good and how it has been distorted, learning how to say yes and no.”⁷⁵ According to Goheen’s warning regarding to cross-cultural ministry, missionaries must be careful when to say “no” and when to say “yes.” In the same way, Lingenfelter points out that the system of culture is both moral and immoral, just as Apostle Paul challenged his readers not to conform to their cultural standards but to be transformed by the renewing of their minds in Christ.⁷⁶

Lingenfelter also gives a warning about being careful in confronting sinful aspects of their culture since the pattern of avoiding confrontation is characteristic of many non-Western cultures.⁷⁷ He reminds the readers:

Each culture is the product of peculiar historical forces that have served to define a people’s uniqueness in terms of personal and group identities. While every culture is imperfect and, in fact, a prison that holds people in bondage, each one is at the same time the integrating point of reverence by which people comprehend themselves and others. We must understand that transforming a society does not mean moving people from their prison into ours but rather helping them to know Christ and be transformed personally and communally into people and communities of the Spirit.⁷⁸

Lingenfelter argues, “The pattern of inclusion and exclusion often prompts us to fear and even reject the very people with whom we serve... At the same time, the screening process, grounded in the bias of our cultural repertoire, produces blindness to cues from cultures not our own.”⁷⁹

74. Goheen, *Introducing Christian Mission*, 290.

75. Goheen, *Introducing Christian Mission*, 291.

76. Lingenfelter, *Cross-Culturally*, 106.

77. Lingenfelter, *Cross-Culturally*, 100 - 101.

78. Lingenfelter, *Cross-Culturally*, 112.

79. Lingenfelter, *Cross-Culturally*, 9.

Because of such cultural blindness, “we must begin as learners in the other culture and adopt many of the priorities and values of the people we wish to serve.”⁸⁰ Lingenfelter asserts, “One of the biggest problems in our families, churches, and missions is that we often insist that others think and judge the same way we do. We do not accept one another in love; rather, we try to remake those around us into our own image.”⁸¹ That’s why the challenge we face is “to learn to think in accordance with the mindset and culture of those” whom we relate to.⁸² This mindset would help us to avoid a common error in cross-cultural ministry – assuming that people understand our words.⁸³

Although we must acknowledge that we will never become one hundred percent insiders in another culture or subculture no matter how we are committed to effective cross-cultural ministry, Lingenfelter urges, “We must love the people to whom we minister so much that we are willing to enter their culture as children, learn how to speak as they speak, play as they play, eat what they eat, sleep where they sleep, study what they study, and thus earn their respect and admiration. In essence, we must leave our prison, enter their prison, and become reasonably competent participants within it.”⁸⁴

Even as Lingenfelter warns about the misconception of many who wrongly believe that they have mastered the corresponding culture when they have mastered the language,⁸⁵ inevitably, learning the language is the first step. What Lingenfelter states is true. We must

80. Lingenfelter, *Cross-Culturally*, 10.

81. Lingenfelter, *Cross-Culturally*, 51.

82. Lingenfelter, *Cross-Culturally*, 45.

83. Lingenfelter, *Cross-Culturally*, 63.

84. Lingenfelter, *Cross-Culturally*, 12.

85. Lingenfelter, *Cross-Culturally*, 17.

realize that learning the language is the first step in understanding a culture. Our missionaries in Yerevan, including myself, are committed to learning the Armenian language even though we can communicate adequately with the Armenians in Russian. Admittedly, I did not initially have the urgency to learn the Armenian language to understand the people of Armenia and capture their hearts. When I began my missionary life in Tashkent, I invested much time and energy in learning Russian. Eventually, I became fluent enough to communicate with Koyro saram, who were predominantly Russian speaking. To begin to understand the suffering and hurting people of Armenia, learning the Armenian language will be the critical first step. With this plan in mind, I, along with the rest of the missionaries, have committed to do our utmost to learn Armenian and to learn about Armenia and its people so that they will see and embrace the love of God we have for them.

In this section, as we considered how to do the mission work in cross-cultural settings, “learner” seems like a keyword. To become an effective communicator of the gospel to people of different cultures, first and foremost, we need to learn their culture with humility. Our life must become contextualized just as Apostle Paul made efforts to become all things to all people to save some.⁸⁶ Together with the YBC missionaries, I must constantly contemplate how to contextualize the gospel message without compromising the core of it to help Armenians fall deeply in love with God in their cultural context.

Mission and Evangelism

Sunquist claims, “*Mission is primarily a matter of spirituality*” (the italics are author’s) because he defines spiritual life as this: “We are invited to share in the sufferings for Christ as a part of

86. 1 Corinthians 9:22.

our participation in his mission.⁸⁷ I have never connected mission with spirituality. The connection between the two is clearer when evangelism, the primary purpose of missions, is understood as a matter of spirituality. Evangelism is not only preaching the Word but also living out what is preached. Thus, suffering is inevitably part of evangelism. Sunquist recognizes that “the history of the church is filled with people who would avoid suffering and choose to help God be victorious through the use of worldly powers.”⁸⁸ But, of course, this deception of false spirituality is the work of Satan, the deceiver. Missionaries have often been deceived in this way when they possess the opportunity to insulate themselves from suffering.⁸⁹ He continues, “The suffering of the missionary, for the sake of church, is completing the work of Jesus Christ, or participating in the works of Jesus “in vanquishing the powers of evil (Col. 1:24).”⁹⁰ He claims, “Christian spirituality is centered on humble witness through suffering.”⁹¹ Sunquist emphasizes, “The gospel must be spoken and lived, preached and practiced. Words must be proven in acts of love, and act must be interpreted by words. Jesus is our model for both living out and proclaiming the gospel to the nations.”⁹²

Glenn Rogers describes holistic outreach as “seeing and ministering to the whole person” and that “balanced outreach that involves a proclamation of the Gospel as well as a demonstration of God’s love and concern for every soul.”⁹³ He goes on to say, “Holistic mission

87. Sunquist, *Christian Mission*, 173.

88. Sunquist, *Christian Mission*, 209.

89. Sunquist, *Christian Mission*, 209.

90. Sunquist, *Christian Mission*, 213.

91. Sunquist, *Christian Mission*, 214

92. Sunquist, *Christian Mission*, 218.

93. Rogers, *Holistic Ministry*, 136.

is an attempt to combine the Great Commission and the Great Commandment into a single integrated holistic effort. It is proclamation combined with demonstration.”⁹⁴ Sunquist claims that “When we live in ways that are faithful to the gospel of Christ, it is *unusual* and therefore attractive. Christian involvement and participation in society is deep and wide, but it is also unique.”⁹⁵ Similarly, Goheen says that Jesus calls his people “to embody a distinctive and attractive life,” and “to participate, by word and deed, in Jesus’ gather mission.”⁹⁶ Goheen discusses what it takes for evangelism to be authentic: “Authentic evangelism requires that a church be in tune with the heartfelt needs of its neighbors but also fully aware of the cultural idolatries that drive human life today. Evangelism is an invitation and challenge to find a new and liberating way of life in following Jesus.”⁹⁷ Goheen asserts, “Evangelism is not shouting from a distance. It is being present in people’s situations and sharing our lives with them. Only then do we earn the privilege to speak to them about Jesus.”⁹⁸ Goheen concludes,

Clearly, the more evangelism is relational, the more it will be important to adorn the gospel with an attractive approach. Radical humility, love, kindness, respect and gentleness will go a long way toward embodying the message that we seek to present. Untiring and genuine interest in people, their needs and dreams, as well as a sympathetic listening ear will clothe the gospel in the love of Christ.⁹⁹

However, what does all this mean for our mission work in Armenia? I relocated from Tbilisi to Yerevan in the summer of 2022. Armenia was in the midst of a geopolitical crisis with

94. Rogers, *Holistic Ministry*, 137.

95. Sunquist, *Christian Mission*, 327 – 328.

96. Goheen, *Introducing Christian Mission*, 55 – 56.

97. Goheen, *Introducing Christian Mission*, 244.

98. Goheen, *Introducing Christian Mission*, 244.

99. Goheen, *Introducing Christian Mission*, 244.

Azerbaijan. Perhaps due to the fear and anxiety felt by people throughout the country, God gave me a verse from Isaiah: “a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice.”¹⁰⁰ The country of Armenia seems hopeless and helpless as there was no country for them to rely on for their national security.

The Armenian genocide remains as “open wounds,” says Huberta von Voss.¹⁰¹ Vahakn N. Darian claims, “For decades, the Turkish elite has tried to hide the crimes under a shroud of silence and to prevent all public and political discussion of the subject. Researchers are still barred from some of the archives.”¹⁰² Lady Baroness Cox asserts, “The anguish of the memory of the horrors that they endured and witnessed must be massively compounded by the denial of the reality by those whose people were responsible for the horrors—and by others, such as the British government, which chooses to equivocate over terminology or evidence.”¹⁰³ Baroness Cox continues, “But unless and until Turkey acknowledges the reality of the Armenian Genocide, there can be no healing for individual survivors or the families of those who perished. The wounds remain open, and salt is rubbed into them every time the reality is denied.”

Wolfgang Gust reports:

On April 14, 2003, Turkish education minister Hüseyin Celik issued an order to all teachers-therefore, including the few Armenian teachers left in Istanbul-to deny the Armenian genocide and work on the subject of "the Armenians' baseless allegations." Imagine a similar instruction being issued in German schools to Jewish teachers that the Shoah is a "baseless allegation," and obliging them to promote neo-Nazi ideas.¹⁰⁴

100. Isaiah 42:3.

101. Huberta von Voss, ed., *Portraits of Hope: Armenians in the Contemporary World*, trans. Alasdair Lean (New York: Berghahn Books, 2007), xix.

102. Vahakn N. Dadian, “The Armenian Genocide: An Interpretation,” in *Portraits of Hope: Armenians in the Contemporary World*, ed. Huberta von Voss, trans. Alasdair Lean (New York: Berghahn Books, 2007), 20.

103. Caroline Cox, “Forward: Recognizing the Armenian Genocide,” in Aida Alayarian, *Consequences of Denial: The Armenian Genocide* (London: Karnac Books Ltd, 2008), 15.

104. Wolfgang Gust, “The Silent Partner: Imperial Germany and the Young Turk’s Policy of Annihilation,” in *Portraits of Hope: Armenians in the Contemporary World*, 57.

As of 2024, only 33 out of 191 UN member countries – about 17 percent - officially recognize the Armenian Genocide.¹⁰⁵ The United Kingdom, as Cox points out, and South Korea, to my dismay, are not included in those thirty-three countries.

Last year on April 24, several brother missionaries and I participated in the 108th memorial of the Armenian Genocide by visiting the genocide memorial complex called *Tzitzernakaberd* (“fortress of swallows”). It is a circular structure with 12 columns leaning toward the center creating a circle of open space toward the sky, and in the middle of the circle there is an eternal fire. Countless people of all ages, including people carrying their babies, walked from the main street which is a fair distance away. From a distance, the countless people heading toward the memorial looked like a vast current of thick liquid. It is evident that the Armenians do not want to forget the unjust atrocity that their ancestors endured, and they do not want their descendants to ever forget.

When we arrived at *Tzitzernakaberd*, the eternal fire was surrounded by a thick, tall wall of all kinds of flowers. As I stood and laid my flower on top of the flower wall and closed my eyes to pray, I felt the weight of the grief of these people.¹⁰⁶ I felt despair. Who and what can comfort these people with such deep sorrow? At that moment, the Spirit convicted me once again that only the true gospel can comfort them. Only Jesus, who took all our sins, including the sins of the perpetrators of the Armenian Genocide, and died on the cross, and he is the Only Solution.

105. World Population Review, “Countries that Recognize Armenian Genocide 2024,” accessed on February 17, 2024, <https://worldpopulationreview.com/country-rankings/countries-that-recognize-the-armenian-genocide>.

106. I took “Key Dates in Armenian History” from the book *Portraits of Hope: Armenians in the Contemporary World* and placed it in Appendix A so that the readers can see the suffering history of Armenia. It ends in 2005; so, it does not include the recent Armenian history, such as the conflict with Azerbaijan since 2005, the complete annexation of Nagorno-Karabakh region and the exile of about one hundred thousand Armenians from that region to Armenia.

The sorrow and grief that Jesus had to bear were infinite. That is why only Jesus can embrace the hurting Armenians in his bosom and heal them. Evangelism means making the words of Jesus come to life, much like how the word became flesh.¹⁰⁷ So, I prayed a prayer of commitment to devote myself to sharing the love of God through the Cross of Christ with the Armenians. This is the only hope.

Mission and Nominality

It is a great miracle that the small nation of Armenia still exists today when considering its long history of persecution and invasion by powerful nations and Islamic empires, as shown in “Key Dates in Armenian History”¹⁰⁸ The survival of the Armenians, who have kept their Christian identity since becoming the first Christianized country in the world,¹⁰⁹ is a testament to God’s mercy and faithfulness. Their faith in God must have sustained them throughout centuries of unthinkable tragedies. However, people, groups or nations with a long history of faith that is tied with their ethnic identity and culture are often nominal Christians.

I have been in Armenia for about one and half year and I have personally met many who claimed to be Christians and to know Jesus, but they have never opened the Bible even once. What I noticed may not be a recent phenomenon. H. L. Murre-van Den Berg quotes Rufus Anderson’s writing that reveals the spiritual condition of the people two centuries ago in Asia Minor region, including Armenia, stating there are many thousands of Christians and Jews, “at

107. John 1:14.

108. See Appendix A

109. A concise story of how Armenia became the first Christianized country, taken from Samuel Hugh Moffet’s book *A History of Christianity in Asia* can be found in Appendix B.

least in name,” and they are “destitute of the means of divine knowledge.”¹¹⁰ Murre-van Den Berg asserts that Anderson’s words express “the opinions held by many of the missionaries as well as administrators of the American Board.”¹¹¹ The title of Murre-van Den Berg’s paper encapsulates what the missionaries discovered among Eastern Christians, including those in Armenia, during the nineteenth century, calling it “Mission among ‘Nominal’ Christians.”

Mission work in Armenia involves distinguishing nominal from genuine faith. In the Lausanne Occasional Paper (LOP-19): “Christian Witness to Nominal Christians among the Orthodox,” the report defines a nominal Christian Orthodox as “any person who is born into an Orthodox family and is baptized by his church. He may or may not attend his church and may participate in the sacraments, but he does not have a personal experience of salvation and a relationship with our Lord Jesus Christ.”¹¹² However, Evert W. Van de Poll argues in his paper that it is almost impossible to give one general definition of nominal Christianity that everyone agrees with because it all “depends on the theological views on how to become a Christian and what are the ‘normative’ constituents of being a Christian.”¹¹³

110. H. L. Murre-Van Den Berg, “Why Protestant Churches? The American Board and the Eastern Churches: Mission among ‘Nominal’ Christians (1820-70).” *Studies in Church History. Subsidia* 13 (2000), 98. <https://doi.org/10.1017/S0143045900002805>, Published online by Cambridge University Press. Rufus Anderson, *History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches* (Boston, 1873 [I], 1872 [II]; 2nd edn Boston, 1875 [III and IV], same pagination).

111. Berg, “Why Protestant Churches?” 98.

112. Apostolos D. Bliates, et.al., Lausanne Occasional Paper: “Christian Witness to Nominal Christians among the Orthodox” (Report of the consultation on World Evangelization Mini-Consultation on reaching nominal Christians among Orthodox held at Pattaya, Thailand from 16-27 June 1980. Sponsored by the Lausanne Committee for World Evangelization), 1. <https://lausanne.org/occasional-paper/lop-19>, downloaded on January 9, 2024.

113. Evert W. Van De Poll, “Defining ‘Nominal’ Christianity” (Discussion paper for the Global Consultation on nominalism of the Lausanne Movement Rome, 14-18 March 2018), 1. https://www.academia.edu/37123169/Defining_Nominal_Christianity, downloaded on January 9, 2024.

After an in-depth consideration of various aspects of what it means to be Christian, Van de Poll comes up with seven aspects of a Christian that can be used as parameters. The seven parameters are 1) Initiation (how does a person become a Christian), 2) Faith (Spiritual experience, meaning, believing in), 3) Beliefs (knowledge, believing that), 4) Church attachment, 5) Church participation, 6) Spiritual life (practice of piety, spiritual development), and 7) Practice of faith (witness, Christian conduct in daily life in society).¹¹⁴ Based on those seven parameters, Van de Poll proposes a description of nominal Christianity at the end of his paper:

People who identify themselves with a Christian Church or the Christian faith, whether registered church members or unaffiliated people, but are in contradiction with basic Christian principles with respect to becoming a Christian, faith, beliefs, church involvement and daily life.¹¹⁵

Van de Poll formulated a table¹¹⁶ with the seven parameters and their contradictions to show readers how they can apply the definition of nominality. I believe Van de Poll's definition of nominality, and the table could be helpful for those reaching out to Armenians because many Armenians can be considered Christians by name only. Many Armenians I have encountered are less inclined to know Jesus personally. At the same time, they firmly hold on to the Christian heritage of their country and the Christian culture that has been developed for almost two millennia.

114. Evert W. Van de Poll, "Defining 'Nominal' Christianity," 14.

115. Evert W. Van de Poll, "Defining 'Nominal' Christianity," 16.

116. Evert W. Van de Poll, "Defining 'Nominal' Christianity," 17

Table 1. Seven Parameters of Christians & Corresponding Nominality

	‘Nominal’ indicates:
Initiation (how does a person become a Christian)	No faith response to God’s offer of salvation through Jesus Christ, no confession of the faith in God and the lordship of Jesus.
Faith (spiritual experience, meaning, believing in)	No relationship at all with God, absence of prayers, no interest in spiritual matters
Beliefs (knowledge, believing that)	Views that contradict the clear teaching of the Bible Universalist views denying the uniqueness of Jesus Christ
Church attachment	Not a church member, or church membership without attachment
Church participation	No involvement, or only occasionally
Practice of piety, spiritual development	Absence of spiritual life, no concern for inner transformation
Practice of the faith in daily life	Practices that contradict the clear teaching for the Bible Forms of syncretism

Source: Evert W. Van de Poll, “Defining ‘Nominal’ Christianity” (Discussion paper for the Global Consultation on nominalism of the Lausanne Movement Rome, March 14-18, 2018), 17.

LOP-19 contains some outdated information, especially regarding the USSR,¹¹⁷ because it was written in 1980 before the fall of the Soviet Union. However, it still provides much practical help, valid and relevant information about our mission context, contemporary Armenia. LOP-19 lists five hindrances within the Evangelical community in reaching out to nominal Orthodox Christians: fragmented witness, lack of zeal and readiness, spiritual immaturity, lack of knowledge and respect for Orthodoxy, and lack of coordination of mission efforts.¹¹⁸ Even though all five hindrances may not apply to our mission works in Armenia, I am convinced that we must consider at least two: spiritual immaturity and lack of knowledge and respect for Orthodoxy. The paper also suggests four ways to overcome those hindrances: 1) by showing love and respect to nominal Orthodox, 2) by showing respect to the Orthodox tradition as the oldest

117. Biliates, “Christian Witness to Nominal Christians,” 17.

118. Biliates, “Christian Witness to Nominal Christians,” 19-20.

Christian church with its rich history, which is beneficial to Christians of all traditions, 3) by exploiting things we share in common with Orthodoxy, and 4) by presenting the gospel to the Orthodox.¹¹⁹

Regarding presenting the gospel to the Orthodox, the paper gives essential guidance that is important for us to continually have in our minds:

In order to communicate the gospel to the Orthodox mind, we must emphasize the exclusiveness of Christ's person and the finality and substitutionary aspects of his unique work. This is the essence of the gospel. If these truths are excluded or minimized, the end result is "another gospel" which is, in reality, not the gospel at all. It takes much preaching to make clear to an Orthodox that repentance and faith bring salvation.¹²⁰

We must be extremely patient as we try to instill the truth of the gospel in the minds of the Orthodox.

Another helpful piece of information that LOP-19 gives is the explanation of the stages that the Orthodox mind goes through during the process of accepting Christ.¹²¹

(a) *The stage of ignorance*: The Orthodox mind has not been preconditioned to understand the concept of salvation by faith. Either he does not know how to be saved, or he believes he will be saved by works and by participating in the sacraments. Even if an Orthodox reads the Scriptures, he still is not sure about his salvation.

(b) *The stage of confusion*: After hearing much preaching and reading of the Word of God, the average Orthodox confuses salvation by faith with salvation by works. You can hear him saying, "Certainly salvation is by faith. But we must do good works in order to go to Paradise."

(c) *The stage of clarification*: After much exposure to the teaching of the Word of God, eventually comes the understanding that salvation is indeed by faith.

(d) *The stage of trusting Christ*: This stage usually comes very soon after the third stage, or else it may never come at all. Generally speaking, much time is needed to make clear the gospel to an Orthodox person.

119. Biliates, "Christian Witness to Nominal Christians," 20-21.

120. Biliates, "Christian Witness to Nominal Christians," 21.

121. Biliates, "Christian Witness to Nominal Christians," 21.

(e) *The crisis of identity*: Many nominal Orthodox are not converted through the liturgy or the efforts of the priest, but from reading literature given to them by a non-Orthodox, or through Bible study or evangelistic preaching. For a time, there is a devout loyalty to Orthodoxy, accompanied however, by a frustration that he is not being fed spiritually through his church.

(f) *Estrangement from Orthodoxy*: As the person grows in spiritual understanding, there is often a disillusionment with the church and resentment of the institution which, for so many years, claimed to be the only source of spiritual truth yet failed to make it clear to him. Many Christians from an Orthodox upbringing, having trusted Christ, become hostile toward the church. This makes it hard for them to relate to the priests and properly appreciate the tradition of the church, which now seems meaningless to them. Often, during this stage, ties are cut with nominal Orthodox acquaintances, limiting the future possibility of evangelizing them.

In the conclusion of the paper, LOP-19 exhorts, “Evangelicals must understand the social, cultural, and political situation of the Orthodox and keep seeking God’s will in devising strategies for helping this group of “church members” to become Bible-believing, Bible-obeying, and Christ-honoring disciples of the Lord.¹²²

Conclusion

As I conclude this chapter, I would like to revisit a few points that were engraved in me while I was surveying the literature. Just as Sunquist repeatedly mentions in his book and even his definition of the Christian mission, we cannot think of fulfilling the Christian mission in this world without suffering. However, suffering is not the end if we suffer while living out our Christian mission according to God’s will. Suffering required to fulfill the will of God will eventually lead to the glory of God, as Jesus’ suffering on the cross did. When we live faithfully to God’s calling as His ambassadors, which requires us to proclaim the gospel with words and deeds, suffering will inevitably ensue. The deeds include active participation in the lives of those

122. Biliates, “Christian Witness to Nominal Christians,” 30-31.

we minister to. Through those deeds, we will eventually obtain precious opportunities to share Jesus Christ.

When I first stepped into BBC in 1990, the lives and deeds of the leaders and members were unusual, and I was attracted to them. The people at BBC seemed to sincerely strive to live a life faithful to Christ. I sensed “the aroma of Christ”¹²³ that permeated amid the people of BBC at that time, and that was the smell of life to me. Dmitriy Kha shares in his testimony about how he felt when he just started to attend WL-CABS in Tashkent: “I was immediately drawn to them because they were different from all of my friends. They were very warm, and it seemed that they had genuine relationships with one another. It was such a contrast to my relationships with my family members and friends.” Likewise, as we reach out to Armenians through various ways, they should be able to smell the aroma of Christ as we seek to live a life faithful to Christ in all that we do, especially among the nominal Christians. They could see their actual spiritual state only in the mirror of the genuine Christian life. I am sure that among those Armenians we are reaching out to, there will be another Simon and another Dmitriy who yearn for such a smell of life.

In Chapter 4, I will investigate more deeply how the Tashkent church planting model could be used in the Armenian context. The survey results were analyzed to examine the lessons learned from the Tashkent church planting model to reach out to Armenians more effectively.

123. 2 Corinthians 2:15.

CHAPTER FOUR

PROJECT DESIGN: ANALYSIS OF THREE SURVEYS AMONG THREE GROUPS

Introduction

The three groups that were surveyed for this thesis-project were the Tashkent group¹, the Yerevan Baptist Church (YBC) group², and the Armenian group. The Armenian group consists of those with whom the YBC missionaries are in contact through William Lee Language Center (WLLC) classes, sports outreach, and various activities. The first survey used the “Basic Value Questionnaires”³ and was conducted with all three groups.⁴ The second survey⁵ was only for the Tashkent group, including those who moved to Almaty in October 2023. The third survey⁶, which uses the “Spiritual Well-Being (SWB) Scale,”⁷ was only for a subset of the Armenian group whom the YBC missionaries are actively reaching out to currently beyond casual contacts.

1. The Tashkent group consists of BBC-Tashkent members who are currently residing in Tashkent, Uzbekistan or in Almaty, Kazakhstan.

2. The YBC group consists of adult missionaries from various BBC-Network of churches who are currently residing in Yerevan, Armenia.

3. Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, third ed. (Grand Rapids: Baker Academic, 2016), 115.

4. For the first survey, the total number of participants for the Tashkent group was 39 (28 females and 11 males). The survey was conducted during Jan. 22-26, 2024. The total number of participants for the YBC group was 15 (10 females and 5 males). The survey was conducted on February 10, 2024. The total number of participants for the Armenian group was 71 (52 females and 19 males). The survey was conducted during Feb. 12-23, 2024.

5. The second survey was only for the Tashkent group. The total number of participants was 33 (23 females and 10 males). The survey was conducted on Feb. 25, 2024.

6. The third survey was only for the Armenian group. The total number of participants was 21 (9 females and 12 males). The survey was conducted during Feb 26 – Mar. 1, 2024.

7. SWB Scale, accessed and downloaded on February 10, 2024, <https://www.westmont.edu/sites/default/files/users/user401/English%20SWBS.pdf>.

Each survey will be described in detail and analyzed in this chapter. These three studies were conducted to learn how to most effectively minister to the Armenians.

The First Survey: Basic Value Questionnaire

In Chapter two of his book *Ministering Cross-Culturally*, Sherwood G. Lingenfelter introduces the “Model of Basic Values” that was first proposed by Marvin Mayers in 1974.⁸ He then describes in detail what this is for the rest of the book. He explains, “The purpose of the basic values model and the self-assessment tool is to help you to begin a reflection on who you are, the choices you make in some of these routine areas of life, and how your choices may help or hinder you as you seek to follow Jesus and minister with others who may not share your values.”⁹ After reading through the book, I decided that it would be good to use this model for all three survey groups because of its relevance to the purpose of this project.. With permission from the publisher,¹⁰ I used the “Basic Values Questionnaire,”¹¹ which the author included in the book. The blank forms of “Basic Value Questionnaires” in three different languages and the raw data from the survey results can be found in Appendix C. The English version was translated into Russian for the BBC-Tashkent members and into Armenian for the Armenians participating in the survey.

I would like to explain why I decided to use this survey, the Basic Value Questionnaires, for all three groups. For the Tashkent Group, I thought this survey may reveal what I may have

8. Lingenfelter, *Cross-Culturally*, 18.

9. Lingenfelter, *Cross-Culturally*, 20.

10. I made a request for a permission to use the Basic Values Questionnaire from the publishing company “Baker Academic on January 31, 2024, via an email. On the same day, the publisher kindly replied to me giving their consent to use.

11. Lingenfelter, *Cross-Culturally*, 115 -121.

been blind to as their top leader for many years. This will help me to reflect on what I could have done better if I had known them better. For the YBC Group, my purpose through this survey was for them to get to know themselves better so that they could minister better to the Armenians. Likewise, the survey results from the Armenian Group will definitely help us to understand them better so that we can minister to them more effectively with fewer mistakes.

The model of basic values consists of twelve categories coupled in six pairs: time versus event orientation, dichotomistic thinking versus holistic thinking, crisis versus noncrisis orientation, task versus person orientation, status focus versus achievement focus, and concealment of vulnerability versus willingness to expose vulnerability. Lingenfelter offers a table for each pair of the categories in his book. These tables would help the readers to grasp the meaning of each category. These are given next:

Table 1. Time and Event Orientations

Time Orientation	Event Orientation
1. Concern for punctuality and amount of time expended	1. Concern for details of the event, regardless of time required
2. Careful allocation of time to achieve the maximum within set limits	2. Exhaustive consideration of a problem until resolved
3. Tightly scheduled, goal-directed activities	3. A "let come what may" outlook not tied to any precise schedule
4. Rewards offered as incentives for efficient use of time	4. Stress on completing the event as a reward in itself
5. Emphasis on dates and history	5. Emphasis on present experience rather than the past or future

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, third ed. (Grand Rapids: Baker Academic, 2016), 29.

Table 2. Dichotomistic and Holistic Thinking

Dichotomistic Thinking	Holistic Thinking
1. Judgments are black/while, right/wrong – specific criteria are uniformly applied in evaluating others	1. Judgments are open-ended – the whole person and all circumstances are taken into consideration

2. Security comes from the feeling that one is right and fits into a particular role or category in society	2. Security comes from multiple interactions within the whole of society – one is insecure if confined to particular roles or categories
3. Information and experiences are systematically organized; details are sorted and ordered to form a clear pattern	3. Information and experiences are seemingly disorganized; details (narratives, events, portraits) stand as independent points complete in themselves
4. Abstraction and analysis are valued thought processes	4. Analogy and synthesis are valued thought processes

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*, 42.

Table 3. Crisis and Noncrisis Orientations

Crisis Orientation	Noncrisis Orientation
1. Anticipates crisis	1. Downplays possibility of crisis
2. Emphasizes planning	2. Focuses on actual experience
3. Seeks quick resolution to avoid ambiguity	3. Avoids taking action; delays decisions
4. Repeatedly follows a single authoritative, preplanned procedure	4. Seeks ad hoc solutions from multiple available options
5. Seeks expert advice	5. Distrusts expert advice

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*, 58.

Table 4. Task and Person Orientations

Task Orientation	Person Orientation
1. Focuses on tasks and principles	1. Focuses on persons and relationships
2. Finds satisfaction in the achievement of goals	2. Finds satisfaction in interaction
3. Seeks friends with similar goals	3. Seeks friends who are group oriented
4. Accepts loneliness and social deprivation for the sake of personal achievements	4. Deplores loneliness; sacrifices personal achievements for group interaction

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*, 69.

Table 5. Status and Achievement Focuses

Status Focus (<i>Prestige Is Ascribed</i>)	Achievement Focus (<i>Prestige Is Acquired</i>)
1. Personal identity is determined by formal credentials of birth and rank	1. Personal identity is determined by one's achievements
2. The amount of respect one receives is permanently fixed; attention focuses on those with high social status in spite of any personal failings they have	2. The amount of respect one receives varies with one's accomplishments and failures; attention focuses on personal performance
3. An individual is expected to play his or her role and to sacrifice to attain higher rank	3. An individual is extremely self-critical and makes sacrifices in order to accomplish ever greater deeds
4. People associate only with their social equals	4. People associate with those of equal accomplishments regardless of background

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*, 85.

Table 6. Concealment of Vulnerability versus Willingness to Expose Vulnerability

Concealment of Vulnerability	Willingness to Expose Vulnerability
1. Protection of self-image at all costs; avoidance of error and failure	1. Relative unconcern about error and failure
2. Emphasis on the quality of performance	2. Emphasis on completion of event
3. Reluctance to go beyond one's recognized limits or to enter the unknown	3. Willingness to push beyond one's limits and enter the unknown
4. Denial of culpability; withdrawal from activities in order to hide weaknesses and shortcomings	4. Ready admission of culpability, weaknesses, and shortcomings
5. Refusal to entertain alternative views or accept criticism	5. Openness to alternative views and criticism
6. Vagueness regarding personal life	6. Willingness to talk freely about personal life

Source: Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally*, 95.

Figure 1

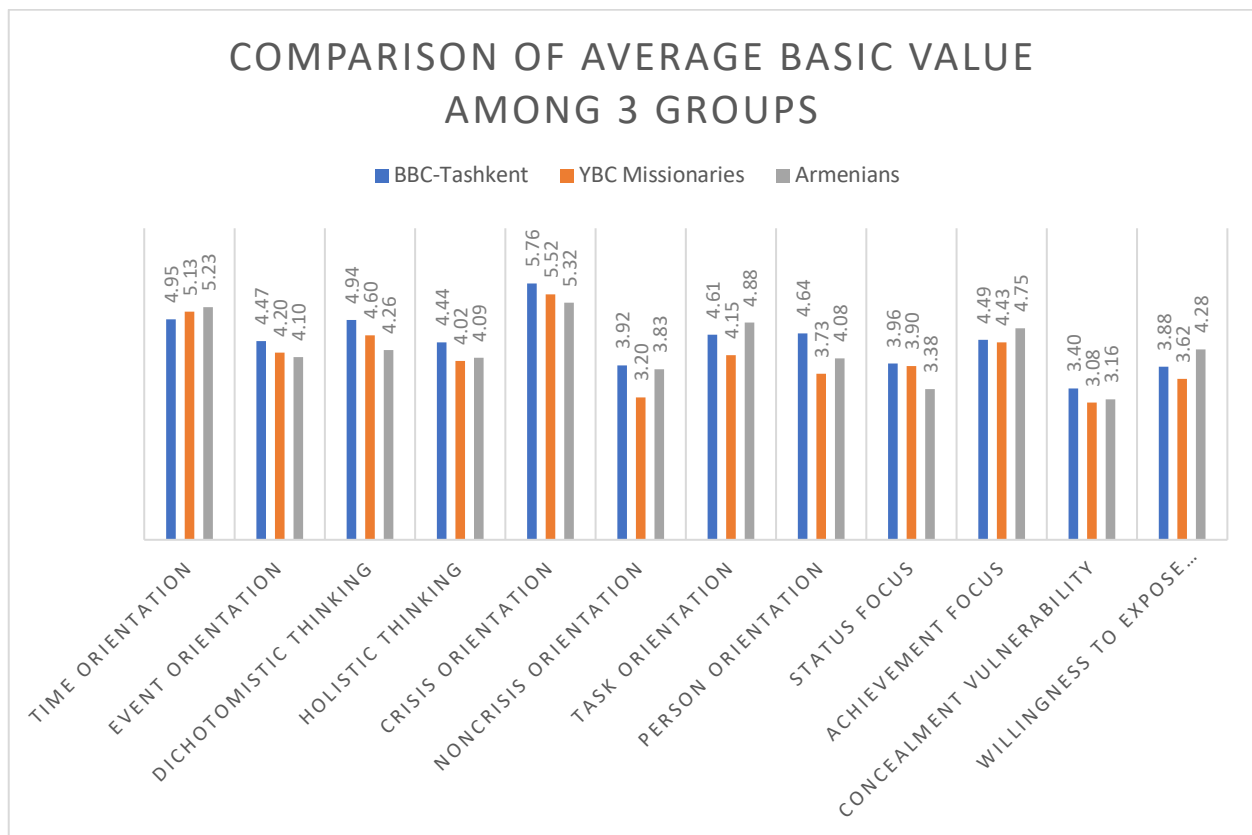


Table 7. Comparison of 3 Groups Based on Basic Value Questionnaire Survey

	Tashkent Group	Difference	YBC Group	Difference	Armenian Group	Difference
Time/Event Orientation	Time	48*	Time	93	Time	113
Dichotomistic/Holistic Thinking	Dichotomistic	50	Dichotomistic	58	Dichotomistic	17
Crisis/Noncrisis Orientation	Crisis	184	Crisis	232	Crisis	149
Task/Person Orientation	Person	3	Task	42	Task	81
Status/Achievement Focus	Achievement	53	Achievement	53	Achievement	137
Concealment/Willingness To Expose Vulnerability	Willingness To Expose	49	Willingness To Expose	53	Willingness To Expose	112

*Time Orientation (4.95) - Event Orientation (4.47) = 0.48. This was multiplied by 100 to enhance visibility. All the numbers in difference were calculated in the same way.

Figure 1 is based on the data collected from the Basic Value Questionnaires survey among three groups: Tashkent Group, YBC Group, and Armenian Group. Each response in the survey is based on 1-7 scale. “1” represents “not at all descriptive,” “4” represents “somewhat descriptive,” and “7” represents “very descriptive.” Figure 1 shows the average of each group for all the categories.

When the results were gathered and the Figure was drawn, the most surprising fact was that all three groups’ tendencies were almost identical except for the category of “Task vs Person Orientation.” Only the Tashkent Group leaned more toward “Person Orientation” while the YBC Group and the Armenian Group leaned more toward “Task Orientation.” One reason for such a result for the Tashkent Group is that they have been trained in the Biblical value of one person’s importance throughout their church life. As it will show in the “Church Experience Survey” among the Tashkent Group, the average number of years of the participants is more than 20 years in the church.

Despite a little deviation in “Task/Person Orientation,” the uniformity in the survey results is obvious. How can we interpret such uniformity in the responses to the survey among three completely different groups? There may be two reasons for this observation. First, for Uzbekistan and Armenia, it has already been more than thirty years since their independence

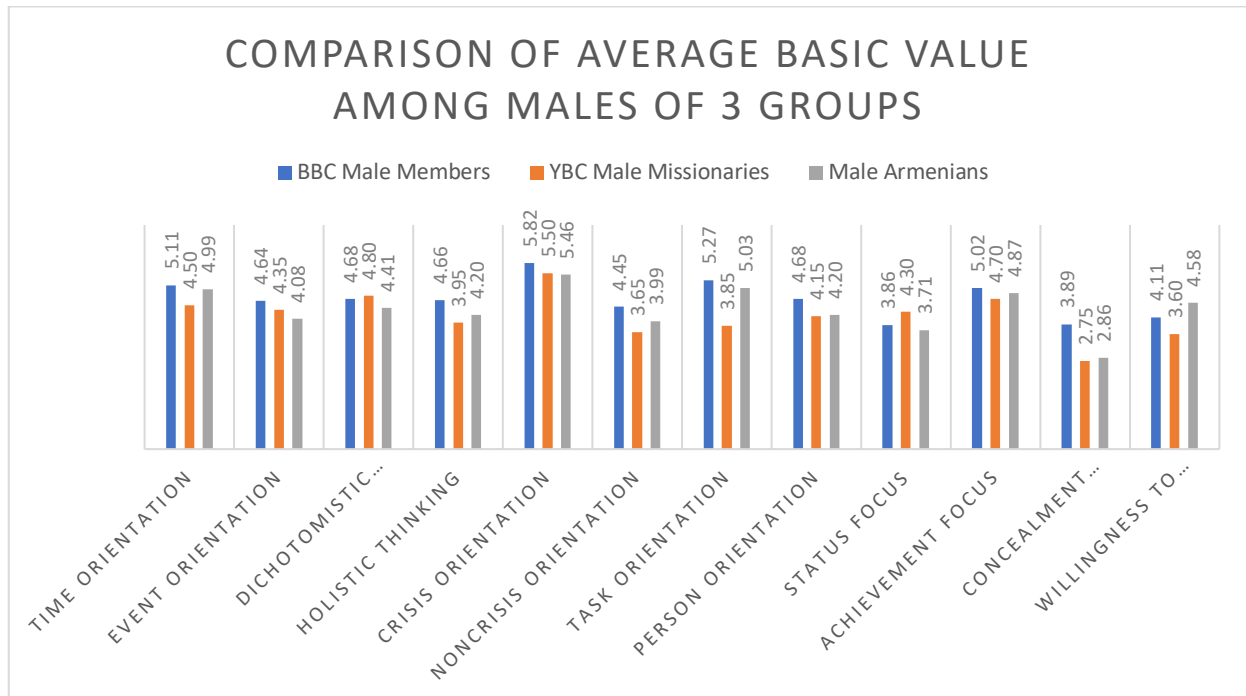
from the USSR, and their current values reflect Western values to a greater extent. Most of the YBC Group grew up with the western values of the US or South Korea. As South Korea has developed rapidly in the past thirty years, its values have become more Westernized. Second, the similarity in the results may be perhaps attributed to globalization. With the invention of the internet in the 1990s, the whole world has become well connected. Despite the obvious differences in the backgrounds of the three groups, the similarity of their basic values points to the power of globalization through the internet and other things such as entertainment.

Another notable fact from the survey results is that all three groups showed the strongest tendency toward “Crisis Orientation.” This can be clearly seen in Table 7. The explanation for this similarity may be that all three groups cannot afford to live in “Noncrisis Orientation.” From my experience, missionaries in a foreign land and culture always have to be vigilant about safety and security for themselves and their families. As for the Tashkent Group, their life in the current geopolitical situation probably requires them to live in “Crisis Orientation.” For the Tashkent Group, all of them are Korea Russians residing in the predominantly Muslim nation of Uzbekistan. Their future is not secure, and they may encounter unforeseen challenges at any given moment. In addition, their history of having to live through many crises may also have contributed to their current “Crisis Orientation.” Armenia is a war-torn country, and even as of this writing, the country is facing a refugee crisis from those who fled from Nagorno-Karabakh, and many Armenians feel that Azerbaijan is an imminent threat. This current situation on top of the history of genocide more than adequately explains the Armenians’ propensity toward “Crisis Orientation”.

It is notable that according to Figure 1 and Table 7, the survey results of the Tashkent Group and the YBC Group show that there is little difference between “Status Focus” and

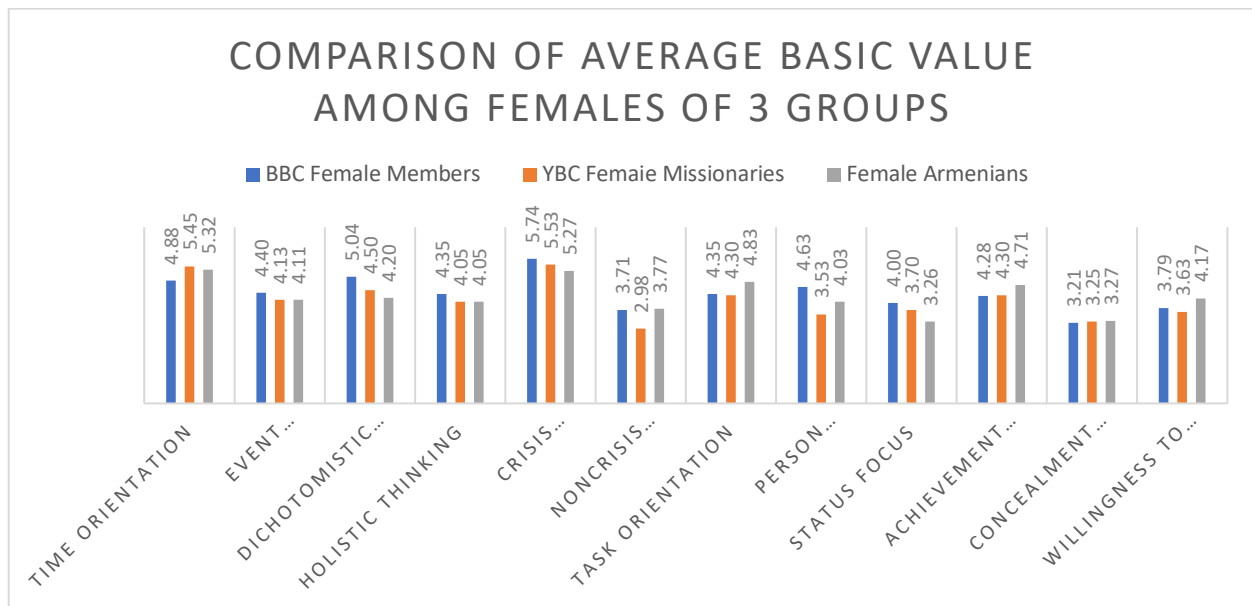
“Achievement Focus” in the category of “Status/Achievement Focus,” while for the Armenians, the difference between “Status Focus” and “Achievement Focus” is much bigger, favoring “Achievement Focus.” This could be attributed to the fact that any kind of “Ascribed Prestige” became meaningless before tragic events, such as genocide and wars, as they do not distinguish between people based on social status. On the contrary, those with “Ascribed Prestige” were probably the first target for destruction. In fact, Vahakn N. Dadrian writes, “It began with the arrest of the leading intellectuals and community leaders in Constantinople on April 24, 1915, the date on which Armenians all over the world remember their murdered forebears year after year.”¹² This kind of historical background likely pushed Armenians to become far more inclined toward “Achievement Focus” because status was of no use for their survival.

Figure 2



12. Vahakn N. Dadrian, “The Armenian Genocide: An Interpretation,” in Huberta von Voss, ed., *Portraits of Hope: Armenians in the Contemporary World*, 19.

Figure 3



The most surprising result from “Basic Value Questionnaires” survey is from “Concealment of Vulnerability/Willingness to Expose Vulnerability” category. Considering their recent historical and geopolitical situation, I anticipated that the male Armenians would be much more inclined toward “Concealment of Vulnerability” than toward “Willingness to Expose Vulnerability.” However, the survey results proved me wrong! All three groups show to be vulnerable. In Figure 2 and Figure 3, we see that both the females and males in the Armenian Group are more willing to be vulnerable than the female and male counterparts of the Tashkent Group and the YBC Group. Between the females and males in the Armenian Group, it is surprising that the males are more willing to be vulnerable. In reality, this result is consistent with my personal experiences with many male Armenians whom we are reaching out to currently and may explain the demographic of the third survey.¹³ For the third survey, 12 out of 21 participants were male despite the fact that our female Armenian contacts far outweigh the

13. See Appendix F.

number of male contacts. Males seem more willing to develop relationships with our missionaries.

It is not clear why the male Armenians are more vulnerable, but based on my experiences, the male Armenians may yearn for meaningful relationships. For example, I met a college student, and surprisingly he opened up about himself, about his painful time as a youth. My guess is that the male Armenians that we are reaching out to, most of whom are in their twenties, are more desperate and helpless than the other groups in the survey. Through the recent wars with Azerbaijan, some have experienced the loss of their friends and siblings in the wars, and they themselves could be conscripted if another war takes place. Furthermore, the unemployment rate in Armenia is above 12 percent.¹⁴ In reality, for a young person, the job prospects are worse than the unemployment rate indicates, so their economic and social future is not promising. These factors may explain the fact that the male Armenians in the survey group are willing to be more vulnerable because they are helpless. This gives me hope for the Armenians because the gospel of our Lord Jesus is able to give hope to the hopeless.

The Second Survey: Church Experience of the BBC-Tashkent Members

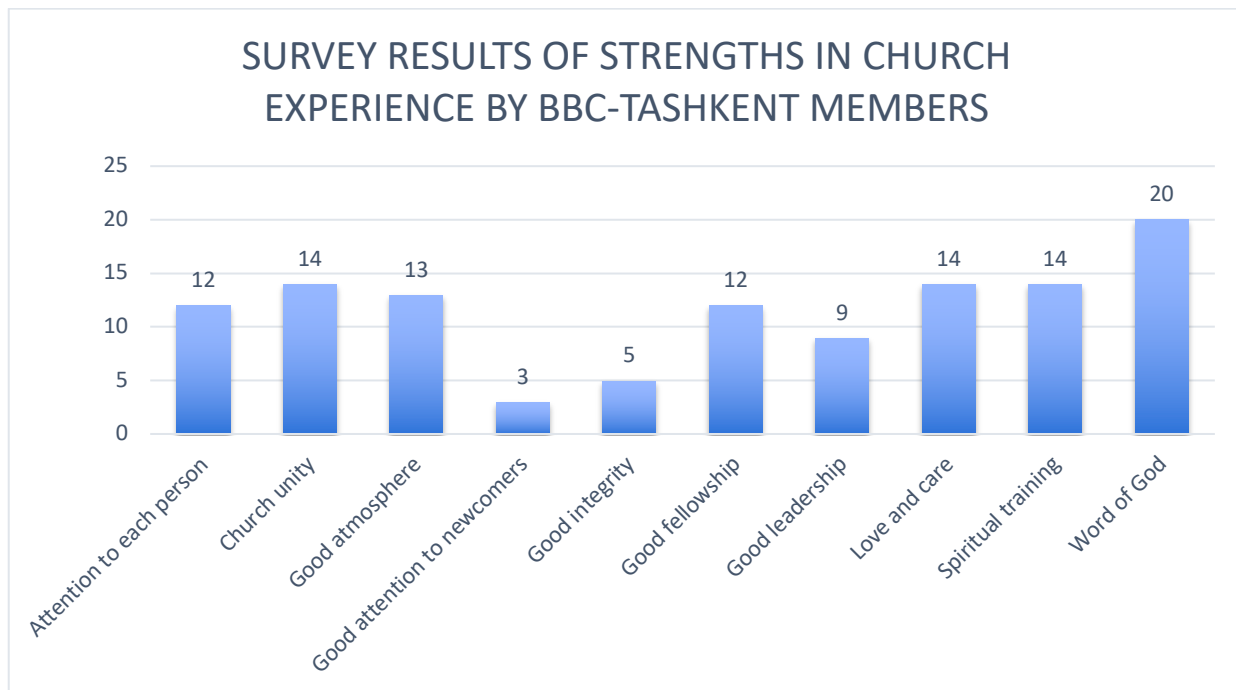
The purpose of this survey was to understand the BBC-Tashkent members' view of the strengths and the weaknesses of their church experience. The results will be used by the YBC missionaries to more effectively reach out to the Armenians. I included the current Tashkent church members and the previous members who are now a part of the BBC-Almaty church that reopened in October 2023. A total of 33 people participated in the survey. I instructed each participant to write a maximum of five strengths and five weaknesses from his or her personal

14. Armenia Unemployment Rate, accessed on February 20, 2024, <https://www.ceicdata.com/en/indicator/armenia/unemployment-rate>.

experience with BBC-Tashkent. I also emphasized the importance of honesty in the participant's responses so that the survey result could be authentic. Many people provided answers for the strengths, and only 16 people shared the weaknesses that they experienced. Such survey results could be due to the Soviet Korean mentality under communism oppression which feared authority, even though I emphasized the importance of honesty and that the survey was totally anonymous.

In order to make the survey results more manageable, I codified the strengths they shared into 10 categories: attention to each person, church unity, good atmosphere, good attention to newcomers, good integrity, good fellowship, good leadership, love and care, spiritual training, and the Word of God. 33 people gave 117 answers. One answer which was not counted in the analysis was about the proximity of the church meeting location to his or her house. There were also many answers regarding good relationships among church members and these were included in "Church unity." In terms of the weaknesses, 16 people responded with 28 weaknesses from their church experiences. Out of the 28, one answer was discarded because it was not really a weakness. That participant said, "I joined church too late," which was rather a positive comment. I will share the weaknesses exactly as they are and make comments.

Figure 4



From Figure 4 above, it is noteworthy that all of the positive experiences of the participants have to do with the core values of BBC, which are described in Chapter 2. The Word of God was the highest with 20, just as it is listed as the first core value of BBC. It is safe to say that most people experienced BBC as I had experienced, which I tried to emulate with the Tashkent church. Their answers reflect the core values such as the importance of one person (Attention to each person), family atmosphere (Good atmosphere and Good fellowship), visible covenant relationships (Church unity and Love and Care), and Lordship/discipleship (Spiritual training). In their answers, however, only a few people mentioned prayer, which I categorized as a part of spiritual training in Figure 4. Despite my own spiritual discipline of prayer (Chapter 3) during the time of Tashkent church planting and my efforts to teach them to have spiritual discipline in their prayer life, it is disappointing to see that not many mentioned prayers as one of the strengths of BBC-Tashkent church experience. As I reflect back, even though we held daily

morning prayer and devotional time, it seems that those meetings did not necessarily translate to the participants' individual spiritual discipline of prayer. Perhaps I should not be surprised by this since the spiritual discipline of prayer was the most difficult for me. In hindsight, more training should have been devoted to BBC-Tashkent members to build their prayer life step-by-step and experience God. This will serve as an important lesson for the Armenian mission work.

Table 8. Survey of Weaknesses in Church Experience by BBC-Tashkent Members

1. Meetings into late hours (female, age: 18, born in BBC)
2. Sometimes unhealthy food for fellowship (female, age: 18, born in BBC)
3. Rare family members' trips (female, age: 18, born in BBC)
4. Not enough time to organize and prepare room (female, age: 18, born in BBC)
5. Lack of discussion in terms of décor and cooking (female, age: 18, born in BBC)
6. Too many rebukes (female, age: 50, 26 years in BBC)
7. Too strict (female, age: 50, 26 years in BBC)
8. When we met only on Sundays, not enough fellowship (female, age: 53, 31 years in BBC)
9. Not always clear about the problems and why they were scolding (female, age: 53, 31 years in BBC)
10. Meetings that are not considerate of inconvenient timing (female, age: 52, 32 years in BBC)
11. Some pressure and sharing (female, age: 52, 32 years in BBC)
12. Forced sharing (female, age: 52, 32 years in BBC)
13. Lack of peers (female, age: 20, born in BBC)
14. Language barrier (female, age: 20, born in BBC)
15. Hard to digest spiritually solid food (male, age: 47, 23 years in BBC)
16. Long sermons (male, age: 47, 23 years in BBC)
17. Need for more frequent fellowship (male, age: 52, 26 years in BBC)
18. Lack of trusting relationships (male, age: 52, 26 years in BBC)
19. The group of people is very small (male, age: 24, born in BBC)
20. Forced sharing (female, age: 50, 25 years in BBC)
21. Change of leaders (female, age: 50, 25 years in BBC)
22. Too much dependent on leaders even when you don't want to (male, age: 19, born in BBC)
23. Sometimes too serious about everything, not enough entertainment (male, age: 19, born in BBC)
24. Lack of fellowship. Only 4 times a month (female, age: 73, 13 years in BBC)
25. Trying to find out too much for the prospects. Too many questions (age: 19, born in BBC)
26. Language barrier and cultural differences (female, age: 55, 32 years in BBC)
27. Unhealthy interests in the foreigners in our church (male, age: 55, 32 years in BBC)

I am grateful for those who honestly shared the weaknesses they had experienced at BBC-Tashkent. They are listed above in Table 8. I must clarify that all the items in Table 8 are direct translations of what each participant wrote in Russian. Also, I did not alter at all for the integrity of the survey. Thus, some items are a bit confusing. For example, item 3 states: “Rare family members’ trips. It is hard to tell whether this person is referring to church family or biological family. Likewise, item 11 and item 12 are from the same person, but they are almost identical. However, there is no way to clarify these since the survey was conducted anonymously. The table includes the gender and age of the individual participant, and it also includes the number of years the participant has been in BBC in order to help analyze the data better.

Some teens and members in their fifties said that time was a weakness (1, 4, 10, and 16). It is possible that they are “Time Oriented” people according to the model of basic values. They may have experienced unexpected late meetings and long sermons. The leadership, therefore, must avoid unnecessarily long meetings. Furthermore, the preachers should keep their sermons short. Dr. Rebekah has consistently admonished all the preachers within the network of BBC churches to keep their sermons to less than 40 minutes. Another issue pertains to rebuking and corrections (6, 7, 9, and 15). One of the core values of BBC is Lordship of Christ/Discipleship, and as such, the leaders sometimes speak the truth in love by pointing out certain things that might be harmful to the sheep. Sometimes, these corrections are not well received. It may be due to the immaturity of the leader, who is unable to discern that the sheep is not ready for correction. However, the problem may be the sheep’s lack of desire or willingness to live as a disciple of Christ. Apostle Paul himself warned about such people in 1 Corinthians 3:1-2 - those who remain as spiritual infants.

Other notable answers concern the small size of the group and church. These responses were from two teenagers. Because of the fact that BBC-Tashkent has been an underground church, the members were not able to actively engage in evangelism. Currently, the church meets under the umbrella of another registered church, so it is possible to invite people to church. Although it is understandable that the size of the church has not grown much because of its past history as an underground church in a Muslim nation, it is also probable that the members seemed to have grown comfortable just among themselves. The demographic clearly shows a lack of recent converts.¹⁵ It seems that the time has come for BBC-Tashkent to become a more evangelistic and missional church.

Another response that needs to be addressed is regarding language/culture barriers and foreigners (14 and 26). These participants are probably referring to the short-term or long-term missionaries who were with them. Even though a few of us became fluent enough to communicate with the locals in Russian, the reality was that the majority of them were not able to. Because of the difficulty of learning the Russian language, often it was easier for the locals to learn English or Korean and communicate in those languages. Of course, not every local person was able to pick up English or Korean, and as a result, these two participants (aged 20 and 55) experienced language barriers. The situation in Armenia does not seem that much different. The YBC missionaries, however, should do their best to learn Armenian, at least to some degree, so that the people whom they are reaching out to would be able to see their efforts.

It is important to pay attention to the weaknesses that the participants have honestly and even painstakingly pointed out. It is also important to discern whether these responses merit a change in the way we do things. In terms of time and frequency, we, the missionaries to

15. See Appendix F.

Yerevan, will do our best to meet the needs of everyone, but obviously, not everyone can be pleased. There were a couple participants who talked about forced sharing, and they have been members of BBC-Tashkent for a long time. Usually after a retreat or a mission trip, we typically have a time of sharing among the core members. The underlying assumption is that people want to share not only for themselves but also to edify others, but these two participants must have felt pressured to share. As sharing is completely voluntary, leaders need to be sensitive to those who may not want to share for personal reasons. Perhaps we need to be extra sensitive to the Armenians that we are reaching out to because of all the trauma they experienced in their recent and distant history. But more importantly, we need to be prayerful so that we can be led by the Holy Spirit, who knows everyone's heart and what's best for him or her.

The Third Survey: Spiritual Well-Being (SWB) Scale

The purpose of this survey was to understand how the participants perceive their own well-being so that, with this information, we could minister to them more effectively. According to the Manual for the SWB Scale,¹⁶ the SWB Scale was developed by Raymond F. Paloutzian and Craig W. Ellison. When one of the YBC missionaries discovered this survey, I immediately knew it was suitable for the Armenian Group because the survey is a “general indicator of the subjective state of well-being.”¹⁷ The SWB Scale consists of 20 items, which are divided into two groups. One group is related to their sense of well-being in their relationship with God, so this is called Religious Well-Being (RWB). These are the odd numbered questions. The other

16. Raymond F. Paloutzian and Craig W. Ellison, “Manual for the Spiritual Well-Being Scale,” 2. Accessed and downloaded on February 20, 2024, https://www.westmont.edu/sites/default/files/users/user401/SWBS%20Manual%202.0_0.pdf.

17. Paloutzian, “Manual,” 3.

group pertains to their sense of Existential Well-Being (EWB), and these are the even-numbered questions. The results of the combined scores from the two groups indicate participant's SWB. These 20 items and the raw data from the survey are given in Appendix E.

Each item is scored from 1 to 6, and the score indicates the perceived well-being of the participant. Out of the 20 items, 11 are phrased in the affirmative. For these items, an answer of "Strongly Agree" is given a score of 6, "Moderately Agree" is 5, "Agree" is 4, "Disagree" is 3, "Moderately Disagree" is 2, and "Strongly Disagree" is given a score of 1. For the nine items that are phrased in the negative, the scores are reversed. That is, "Strongly Agree" is scored 1, "Moderately Agree" is 2, "Agree" is 3, "Disagree" is 4, "Moderately Disagree" is 5, and "Strongly Disagree" is given a score of 6.

I supplemented the 20 questions in the SWB Scale with an additional 15 more questions. These additional questions pertain to the ongoing repercussions of the Armenian Genocide on the participants, their parents and relatives, and the nation of Armenia as a whole, on their Christian identity, on the relevancy of the Bible, on their interest in other religions, and on their relationships with their family, friends and girlfriend/boyfriend. The results from these additional questions were separately analyzed from the SWB portion of the survey. A total of 21 people (9 females and 12 males) participated in the survey. Most of them are in their twenties.¹⁸

18. See Appendix F.

Figure 5

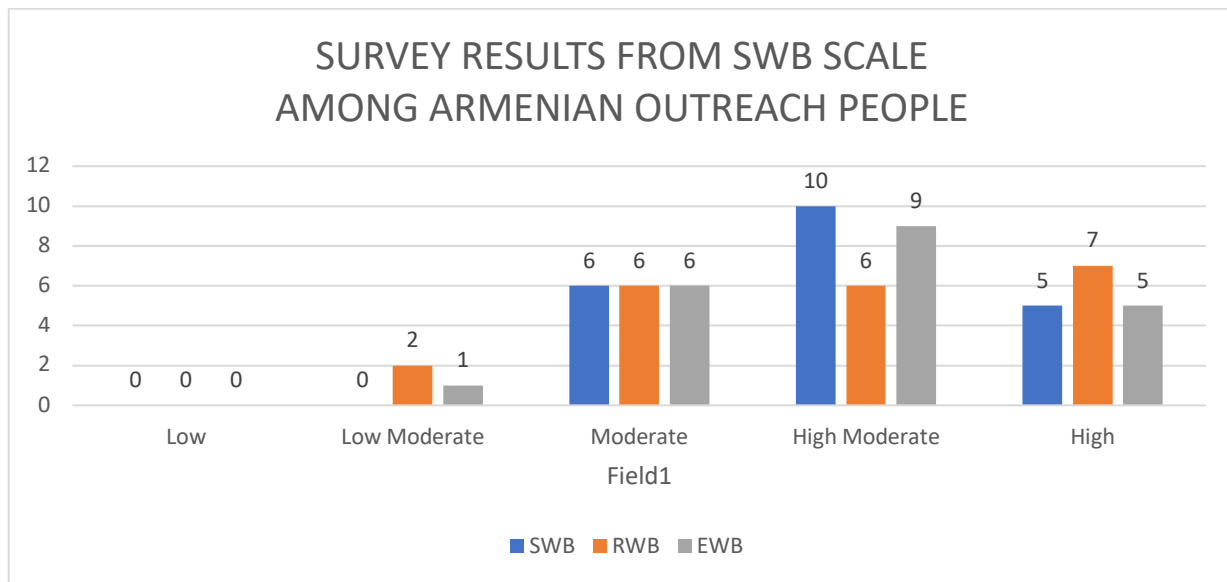
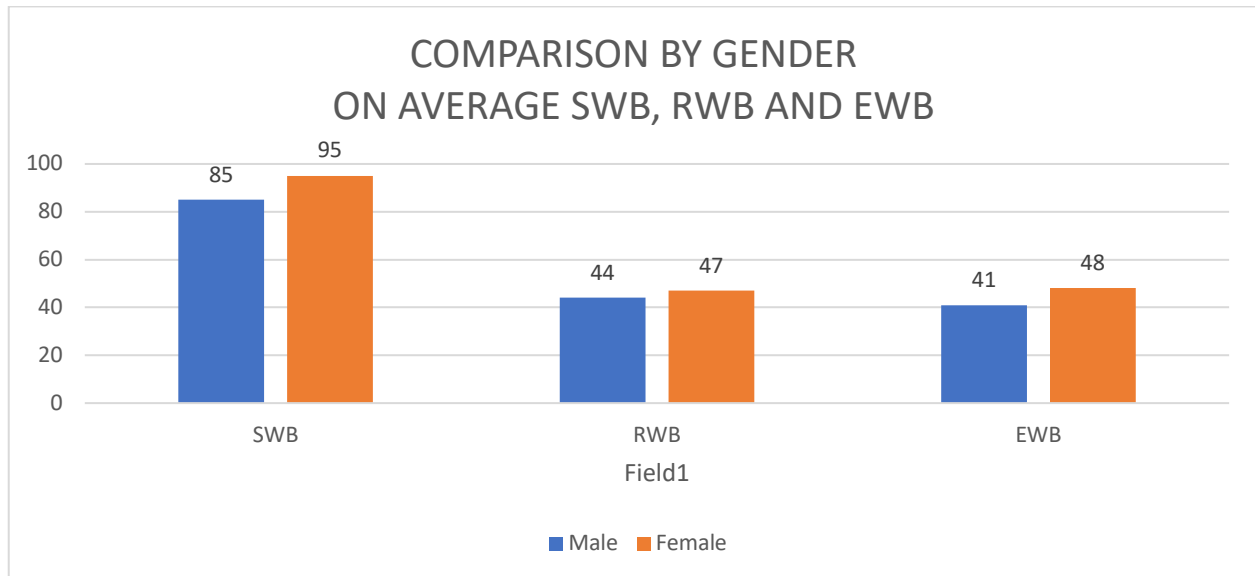


Figure 5 shows the survey results for SWB, RWB and EWB. Originally, Paloutzian categorized the participants into three different groups according to the range of their scores. For SWB, there are groups: (1) low overall spiritual well-being (20-40), (2) moderate sense of spiritual well-being (41-99), and (3) high spiritual well-being (100-120). For RWB, the groups can be categorized as having an unsatisfactory relationship with God (10-20), a moderate sense of religious well-being (21-49), and a positive relationship with God (50-60). For EWB, there are groups with a low satisfaction with one's life and possible lack of clarity about one's purpose of life (10-20), a moderate level of life satisfaction and purpose (21-49), and a high level of life satisfaction with one's life and a clear sense of purpose (50-60). As Figure 5 shows, I divided the moderate category into three subcategories: low moderate (41-60), moderate (61-80), and high moderate (81-99). Since Paloutzian's range of scores for the moderate category seems too broad, I created these subcategories for the purpose of a more precise analysis.

On Figure 5, the vertical axis is the number of people that belong to each category (the numbers above the bars also indicate the number of people). The blue bars that indicate the SWB

show that most participants have a high sense of spiritual well-being, as the scores of the 16 people out of the 21 participants are in the range of “High Moderate” or “High.” One person scored 120, which is the highest score one can possibly get in the survey. I believe these results that show such a high sense of spiritual well-being is due to the fact that the participants are mostly in their twenties - college students or young working people. These college students and young working people seem to have a high level of optimism along with religious zeal due to their youthfulness. Therefore, this sample of the Armenians probably does not reflect the general public and the scores of the general population would probably be considerably lower. However, this fact does not diminish the value of this survey because the participants are the ones we are actively reaching out to currently.

Figure 6



In this survey, the most noteworthy fact is the slight difference in the results according to gender as it is shown in Figure 6. The Figure shows that in each category the male participants have a lower sense of well-being than the female participants. From my experiences living in

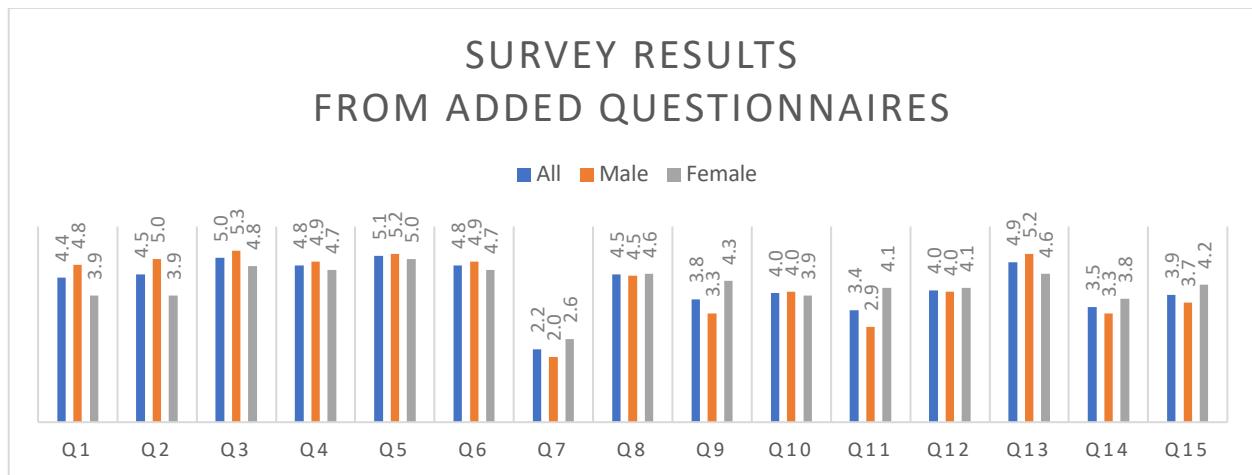
Armenia for more than a year and half and in my personal conversations with the Armenian missionaries and the Armenian people, I am not surprised by the results. The majority of the professors and the student body in universities in Armenia are women. One reason is that the universities pay their professors meager salaries which are not enough to live on. Men generally have to work to earn an income from an early age. In a typical high school, male seniors do not come to classes, whereas most of the female seniors attend school. It is as if early on, young men have given up on academics to go into the workforce, but even there job prospects are not good. Hence, one prevailing notion in Armenian society is that women are more active and able. Perhaps this kind of culture contributes to the difference in the sense of well-being between the male and the female participants. And perhaps, that is why there are more males than females in the group that we are reaching out to. I am reminded of what Jesus said in Mark 2:17, “Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.” It is possible that since the male Armenians feel less secure in their well-being, there is a greater sense of spiritual need.

Below is the Figure from the analysis of the additional items that I included. The 15 items are:

- Q1. I am affected by the Armenian Genocide.
- Q2. My parents and relatives are still affected by the Armenian Genocide.
- Q3. The whole nation of Armenia is still affected by the Armenian Genocide.
- Q4. I am a Christian.
- Q5. I believe in Jesus.
- Q6. The Bible is true.
- Q7. The Bible is a myth.
- Q8. The Bible is relevant to my personal life.
- Q9. I read the Bible on my own.
- Q10. I want to learn the Bible from someone who is knowledgeable.

- Q11. I am interested in other religions besides Christianity.
- Q12. I believe there are many different paths to the truth.
- Q13. My most important relationships are with my family.
- Q14. My most important relationship is with my boyfriend/girlfriend.
- Q15. My most important relationships are with my friends.

Figure 7



The numbers in Figure 7 follow the same scale as SWB. Just to reiterate, they are: 1-strongly disagree with the statement, 2-moderately disagree, 3-disagree, 4-agree, 5-moderately agree, and 6-strongly agree.

The results of the questions related to the Armenian Genocide are as expected. They still feel the effect of the genocide even after more than one hundred years since it happened. Many writers say that the genocide still remains an open wound for Armenians. The participants report the least impact on their own lives, while observing more significant effects on their family and nation, as the graphs indicate. Also, it is interesting to see that overall, the male participants are affected more than the female participants. In one of the conversations that I had with an Armenian whom we are reaching out to, he mentioned that Armenians are suffering in part because of the closed borders with Turkey and Azerbaijan, which have remained closed since the

genocide. For Armenians, in addition to the emotional trauma, the genocide is still impacting their daily lives economically, socially and politically.

Males and females responded differently to the impact of the genocide, with males being more impacted than females. The average scores of the male participants for questions 1 through 3 are 4.8, 5.0 and 5.3 (6 is the strongest level). In contrast, the average scores of the female participants are 3.9, 3.9 and 4.8 respectively. The disparity between the genders is, perhaps, due to the fact the male Armenians especially in their twenties could be conscripted at any time if a severe conflict breaks out with the neighboring hostile counties. All young men in Armenian live under this harrowing reality, which may explain their answers. Overall, we can clearly see that even the young generation feels the last effects of the Armenian Genocide. Therefore, it is essential for the missionaries to be sensitive to the effects of the genocide on Armenians. The missionaries should educate themselves on the genocide to cultivate understanding in order to share the love of God effectively.

Items 4 and 5 have to do with the Armenians' Christian identity. The overall average scores on these questions are 4.8 and 5.1, which are quite high. However, this result was expected in light of the spiritual heritage which is embedded in their ethnic identity. Not only was Armenia the first Christian nation, but Armenians have also been persecuted throughout their history because of their Christian identity. Although most people gave the same score on both items since they are identical in meaning from the evangelical perspective, four participants gave slightly different responses. Even though the difference is little, this, nonetheless, suggests their lack of knowledge about what it means to be a Christian.

Items 6 through 10 have to do with the Bible. In terms of the truth of the Bible (item 6), 4 participants responded in the disagree range. This is consistent with their answers to items 4 and

5, to which they disagreed strongly or moderately. One important detail is that 5 participants agreed with the truth of the Bible less strongly than their Christian identity. For example, one person strongly agreed (score 6) on her Christian identity while she just agreed (score 4) on the validity of the Bible. And there are other similar cases. My interpretation is that they do not take the word of God as seriously as their Christian identity. Still, 11 out of 21 participants strongly agreed to statements 3-5, which is clear evidence that they have a strong sense of Christian identity. Although the scores on item 8 show that most participants moderately agree on the relevancy of the Bible to their personal lives, the average score of 3.8 on statement 9 shows that not many read the Bible on their own. In fact, only 6 out of 21 agreed strongly to item 9 indicating that they do read the Bible on their own. Because of the fact that Armenian Christianity is based more on Christian icons rather than the word of God, most of the Armenians that I met do not know the Bible very well. It's hard to take the word of God seriously when they do not know the word of God. Another interesting fact is that the female participants seem to read the Bible more than the male participants, as it is shown on the Figure.

One encouraging result from Figure 7 is the average of 4.0 on item 10 which indicates that they have a desire to learn the Bible. The score from item 11 shows a disparity between the genders. It seems that the female participants are more open-minded toward other religions than the male counterparts. Initially, the results from item 12 were somewhat surprising. Perhaps the statement itself was not clear to them and I should have added "other than Christianity" at the end of the statement. I thought they would understand the statement as a continuation from item 11. If they understood item 12 as I intended, however, then their responses show the influence of modern-day relativism in their thinking. The fact that the female participants' responses are

identical for items 11 and 12 further strengthens the argument for the influence of secular relativism in their thinking.

Items 13-15 are about relationships they consider most important. As expected, among three relationships, the participants consider family relationships most important. In her essay, Tessa Hofmann writes about “a considerable sense of family solidarity, which has been the focus of the Armenian family through centuries.”¹⁹ Their history, which is full of invasions and massacres, probably contributed to strong bonds among family members. Those with strong family or clan relationships may not invest in relationships outside their family circle and they could be a hindrance to relationship-centered gospel witness. This calls for much patience in reaching out to Armenians in order to communicate the genuine love of God and to build trusting Koinonia Cross relationships. On the other hand, such strong family ties could also suggest that Armenians might come to Christ as family units more readily than as individuals, as in the “household” examples in the Book of Acts as the Philippian jailer and Cornelius.

Conclusion

There were both expected and surprising results from the three surveys that I have carried out among Tashkent Group, YBC Group and Armenian Group. It was quite encouraging to see how BBC-Tashkent members concretely experienced the core values of BBC through their church lives. The results of the SWB Scale survey among the Armenians that we are currently trying to reach out to, coupled with the Basic Value survey among a larger group of Armenians that includes most of the Armenians in the SWB Scale survey, was very encouraging. Even

19. Tessa Hofmann, “Between Ararat and The Caucasus: Portrait of a Tiny Country in Five Lessons,” in *Portraits of Hope: Armenians in the Contemporary World*, ed. Huberta von Voss, trans. Alasdair Lean (New York: Berghahn Books, 2007), 8.

though the SWB Scale results show a great deal of optimism among the young people with regard to their perceived spiritual well-being, the Basic Value survey results indicate that there is an authentic need and helplessness among Armenians. This is especially true for Armenian men who have a strong tendency for vulnerability in relationship-building. Even the fact that the young people of Armenians are still experiencing the effect of the genocide further confirms that they have a sense of their spiritual as well as existential need.

One picture that emerges from these surveys is that Armenians, whose spiritual and existential needs are great, are veiled with things that help them cope and survive. This veil includes close-knit family relationships, their Christian identity despite the fact that they lack the knowledge of the word of God and perhaps even their optimism and religious zeal. Just as it takes a village to raise a child, it is my conviction that it will take a church to do the mission work in Armenia in order for the gospel to pierce through this veil and penetrate their hearts. As I said, this calls for patience - the kind of patience that can be given through God's family with the seven core values that I have discussed in Chapter 2. Armenians really need to experience the importance of one person, which is the love of God that is made concrete to each individual. This is what our Tashkent church members experienced so poignantly. In the recent war with Azerbaijan, no nation came to the aid of Armenia. Very few nations in today's world are as helpless as Armenia. As I mentioned before, I believe that this helplessness on the individual level is indicated by their desire to be vulnerable in relationships.

Family relationships are gifts from God, but they can also hinder discipleship according to Luke 14:25-27. What is needed is individual families to become part of the family of God. In the book of Ephesians, Apostle Paul talks about individual families in Chapters 5 and 6, whereas he talks about the church, God's family, in Chapters 1 and 2. Our individual families can become

true blessings from God when they become thoroughly God-centered through the church. It will take time, but my prayer is that the Armenians may be able to experience the power of God's family after they experience the power of the gospel.

It is an understatement to say that the word of God will play an important role in the Armenian mission. As I mentioned, the survey results from the SWB Scale that show their strong Christian identity coupled with the lack of Biblical knowledge calls for the genuine work of God that is based on the power of the word of God. There is a sense of urgency as secular relativism is already affecting them in this global society that we live in. Through the word of God, the Armenians need to know that we have a God with whom they can have a vital relationship, who loves them like no one else and who will never leave them or forsake them. My vision for them is to not only have a saving knowledge of Jesus but also for them to be trained as disciples and disciple-makers, who will one day take the gospel even to their enemy nations. In this regard, I believe that all seven values of our church will be necessary. My desire is for them to be built up through covenantal relationships and to become prayer warriors.

As I stated before, the weaknesses of our church that BBC-Tashkent members have honestly shared must be taken into account. This is especially true since many Armenians are victims of trauma from the genocide as well as the recent wars with Azerbaijan. It is an important rule of thumb that we do not need to hinder the work of the gospel through unnecessary obstacles such as the length of the sermons and Bible studies. I will keep in mind what our Tashkent members have shared so that we do not make the same mistake in Armenia.

The next chapter is the conclusion of this thesis-project. I will give a summary of Chapter 4 and discuss the strengths and the weaknesses of this project. I will also recommend further study that will be helpful for the mission work in Armenia.

CHAPTER FIVE

OUTCOME AND CONCLUSION

When I reflect and compare the genesis of the Tashkent church mission work that began in 1991 with the genesis of the Yerevan church mission work that began in 2015, there are clear similarities. Tashkent mission work began with God rerouting a brother of Berkland Baptist Church (BBC) from China to Tashkent, Uzbekistan in 1991. That is how we established a connection with the Koryo saram, descendants of those brutally displaced by Stalin from the Russian Far East (RFE) in 1937. Francis Lee's business trip to Yerevan, Armenia, in 2015, the 100th memorial year of the Armenian Genocide, eventually led our church to start the mission work among the Armenians who are the descendants of those who were brutally massacred in 1915-1916.

The fall of the USSR in 1991 once again turned the lives of Koryo saram upside down. Peter Yoon shares in his testimony in Appendix G: "I was one of the many who could not adapt to the changes that were brought about by the breakup of the Soviet Union." Most Koryo saram shared the same sentiment. The geopolitical instability of Armenia, particularly its ongoing conflict with Azerbaijan, has led to significant casualties among young Armenian men and the consequential loss of the Nagorno-Karabakh region, which was historically Armenian territory. Additionally, Armenia's relations with neighboring Turkey are extremely tense primarily because of Turkey's refusal to acknowledge the Armenian Genocide. Such geopolitical instability has profoundly affected the Armenian people, mirroring the deep impact the fall of the USSR had on the Koryo saram.

Due to these similarities between the Tashkent and Armenian mission contexts, I am optimistic about applying Tashkent mission church strategies to planting a mission church in Yerevan. My optimism stems from the fact that most of the members of the Tashkent church came to know Jesus Christ, became a part of the family of God, and experienced many positive things over two or three decades as shown in the Survey of Church Experience. We will address the uniqueness of the Armenian mission context later, but first I want to summarize the survey results from Chapter 4.

Recap of the Survey Results

Hope for the Armenian Outreach

The results of the three surveys in Chapter 4 indicate that the strategies that were effective in planting a church in Tashkent, Uzbekistan, show good promise of working in Yerevan, Armenia. The results of the first survey, “Basic Value Questionnaire,” showed that all three groups - the Tashkent Group, the YBC Group and the Armenian Group, with whom YBC missionaries are in contact - have almost identical tendencies.

The three groups share similar basic values. The survey results show that all three groups are on the side of time orientation, dichotomistic thinking, achievement focus and willing to expose vulnerability. Two possible reasons for this similarity, to reiterate, are westernization and globalization. Almost everything including work and school is like clockwork. In a mass-producing industrial society where everything is compartmentalized, it's hard to find room for holistic thinking. In addition, traditions are not valued as much, and there are a lot more opportunities to have success and gain status through achievements in this modern era. The last result shows that the participants of all three groups' willingness to expose vulnerability was a

little bit higher than to conceal their vulnerability. I expected that in modern individualized societies, in general, people would prefer to conceal their vulnerabilities rather than expose them. At the same time, Armenia is more of family and clan-oriented societies. In such group-oriented societies, people tend to conceal weaknesses since revealing them might bring shame on the group or expulsion from the group of the revealer. That is why it was most surprising that the male participants from the Armenian Group were most willing to open up as noted in Chapter 4. This result makes us hopeful that brother missionaries might have more chance to develop deeper relationships with them by sharing the love of God and eventually leading them to have a personal relationship with Christ.

One notable difference among the three groups was the Tashkent Group with regard to “Person/Task Orientation.” The Tashkent Group leaned toward “Person Orientation” more than “Task Orientation.” As I explained in Chapter 4, one possible reason is that they experienced the importance of one person through experiencing the family of God and they were trained to value each and every precious soul.

The second survey pertained to the strengths and weaknesses of the church life that BBC-Tashkent members (the Tashkent Group) experienced. The results confirmed my presupposition that the seven core values of BBC which were explained in Chapter 2 were effective for the Tashkent church. As expected, the values that stood out through the results of the second survey were the word of God, the importance of one person, covenantal relationships, the family of God, and Lordship/discipleship. The weaknesses that BBC-Tashkent members stated included the length of sermons and Bible studies as well as the infrequency of fellowship gatherings. It is important to take these weaknesses into consideration as we do our mission work in Armenia so that there will be fewer hindrances for the sake of the Gospel.

The results of the third survey were eye-opening in many ways. The Armenians indicate that the level of their spiritual well-being (SWB) is very high, and this may possibly be explained by the fact that the participants are mostly in their twenties, and they are perhaps full of optimism and religious zeal. This result is noteworthy: Although most of them said they had a Christian identity, very few were familiar with the Bible. It was also evident from the participants' responses that they were influenced by secular relativism. Finally, the participants' relationships, especially family relationships, are extremely important. These survey results and the tendencies of the Armenian Group will be instrumental in how we approach and build relationships with them.

Project Improvement Ideas

As instructive and eye-opening as the survey results are, there are some things that could have improved the project. First, I could have done interviews for the project instead of using just surveys and testimonies. I could have gathered valuable information from sitting down with Tashkent members and reflecting together about the history of BBC-Tashkent. Even if I could not interview them in person because of distance, I could have connected with them by Zoom.

Likewise with the Armenian Group, we already have a handful of people attending Bible Koinonia Center (BKC), and it may have been more effective for me to personally talk with them. Such conversations may have led to deeper insight about their lives and about Armenians. However, this thesis-project, is not the end but just the beginning. And since I am currently in Armenia, I plan to have meaningful conversations with those who have been coming to BKC in the near future. I also want to talk to our Tashkent members in person when I visit them and discuss in more detail what they have experienced through BBC-Tashkent. I have been visiting them regularly to strengthen and equip them spiritually.

Another improvement to the project would have been to take the 15 questions I added to the SWB Scale Survey and make another separate survey with additional questions. My initial thinking was that since the SWB Scale survey is an accepted survey, it would be better to supplement the SWB Scale survey with my own questions. However, a separate survey with additional questions could have yielded even more valuable data. Then I could have asked additional questions about their prayer life and their church life.

Armenian Mission Strategy

Uniqueness of the Armenian Mission

The most unique aspects of the Armenian mission pertain to the Armenian Genocide and war trauma, and Armenia's longstanding Christian heritage and tradition. The results from the added items to the original SWB Scale survey clearly show that the Armenians are still heavily influenced by the genocide that happened more than one hundred years ago. This is a unique experience that the Tashkent church members have never experienced. The survey results confirm the statement made by Morgan Rushforth and Sara Jesen that was quoted in Chapter 1 that there is "the residual genetic trauma that has been passed down from genocide survivors to their descendants." This fact reminds us to be more sensitive in approaching Armenians. We need to heed the words of warning from Diane Langberg, a world-renowned Christian trauma counselor. She writes in her book *Suffering and The Heart of God*, "If you try to handle the trauma of others in ignorance of its impact and without knowing how to respond, you will damage those who are already severely hurt."¹

1. Diane Langberg, *Suffering and The Heart of God: How trauma destroys and Christ restores* (Greensboro: New Growth Press, 2015), 76.

Diane Langberg shares three important things to keep in mind in helping those who have trauma² First is to know about trauma, yet in knowing, never being assured that the knowledge is complete. This is the reason that the missionaries must humbly learn and educate themselves about the trauma of genocide and wars. The second thing Langberg shares is for us to be saturated by the word of God so that we can learn to think His thoughts. The word of God is at the top of the list of the core values of BBC. Langberg states that equipping ourselves with the word of God, not just teaching them, is of crucial importance. She elaborates and emphasizes this point saying, “May we never forget that to know his Word, according to him, means it is woven into our lives and we are obedient to it. Where we do not live according to his Word, we do not know God.”³ Langberg’s third point is the importance of total dependence on the Spirit of God. The importance of dependence on the Holy Spirit in our missionary endeavors was clearly shown in Chapter 3 of this thesis-project under the section, “Mission and the Holy Spirit.” Langberg challenges, “Where else will you find wisdom? How will you know when to speak and when to be silent? How will you discern the lies? How will you love when you are tired or be patient when you are weary? How can you know the mind of God apart from the Spirit of God?... You cannot bring life to the place of death unless you walk dependent on the Spirit of God.” As we approach the Armenians with trauma, we missionaries must do everything with utmost dependence on the Spirit who is able to work powerfully in our midst. Langberg speaks of Jesus crucified in the context of trauma:

The Crucified is the One most traumatized. He has borne the World Trade Center. He has carried the Iraq war, the destruction in Syria, the Rwandan massacres, ... He was wounded for the sins of those who perpetrated such horrors. He has carried the griefs and sorrows of the multitudes who have suffered natural disasters of this world... And he has borne our selfishness, our complacency, our love of success, and our pride. He has been

2. Langberg, *Suffering*, 100-101.

3. Langberg, *Suffering*, 101.

in the darkness. He has known the loss of all things. He has been abandoned by his Father. He has been to hell. There is no part of any tragedy that he has not known and carried. He has done this so that none of us need to face tragedy alone because he has been there before us and will go with us. And that's what he has done for us in Gethsemane and at Calvary he asks us to do as well. We are called to enter into relationships centered on suffering so that we might reveal in flesh and blood the nature of the Crucified one.⁴

I must proclaim that the Crucified One has borne the Armenian Genocide. He has borne the victims of war. Thus, as long as the Cross stands, there is hope. God sent us as missionaries to Armenia to minister to them by following in the footsteps of the Crucified One.

Another unique aspect of our mission work in Armenia that is totally different from the mission work among Koryo saram is the Armenians' Christian heritage. In one of my trips from Yerevan to Tbilisi, I conversed with the taxi driver about his Christian background. He strongly believes he is a Christian and believes in Jesus just as the Armenian participants responded in the third survey about their Christian identity. He said he got baptized as a baby. All of his three children and four grandchildren received infant baptism. He emphasized they all did this voluntarily because they are Christians. Though he never read the Bible and rarely goes to church, he said he doesn't steal or kill... and said, "Isn't this what it means to be a Christian?" I believe that is precisely what it means to be a nominal Christian even according to the definition of nominality by Evert W. Van de Poll in Chapter 3. Although the survey participants strongly claim their Christian identity, their identity is deeply rooted in their cultural Christian tradition mixed with their ethnic identity. We may safely assume that most of them are nominal believers. It will take a lot of patience to help them see their true spiritual state and eventually lead them to receive Jesus as their personal Savior and Lord. Surely this is an impossible task to accomplish by human efforts. It will take the miraculous supernatural power of the Spirit for an Armenian,

4. Langberg, *Suffering*, 78-79.

steeped in his or her own Christian tradition, to have a change of mind and come to a genuine personal relationship with Jesus. In his book *Toughest People to Love*, Chuck DeGroat quotes W. H. Auden's poem:

*We would rather be ruined than changed,
We would rather die in our dread
Than climb the cross of the moment
And let our illusions die.*⁵

In Luke 24:47, Jesus says, "...and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem." The gospel message is the message of repentance and forgiveness. The word "repentance" literally means to "change one's mind" in Greek (*metanoia*). As Auden aptly depicts in his poem, most people refuse to change. That is why a person's salvation is the supernatural work of the Spirit. Nonetheless, it's important to acknowledge the obstacle posed by their longstanding Christian heritage, as many Armenians have been exposed to Christianity without necessarily experiencing genuine conversion.

Applying the Seven Core Values of BBC

In my testimony written for Dr. Rebekah Kim's thesis-project, I wrote, "If someone asked me how I've been doing my mission work, my answer would be: 'It was possible only because of the power of trust relationships.'"⁶ As I repeatedly mentioned, the only thing that I knew in planting a mission church in Tashkent was to emulate the core values that I had

5. W. H. Auden, *Collected Poems* (New York: Random House, 2007), 530, quoted in *Toughest People to Love: How to understand, lead, and love the difficult people in your life - including yourself*, Chuck DeGroat (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014), 41.

6. Rebekah K. Kim, Rebekah K. Kim, *Raising future leaders through Koinonia Cross relationships at Frontier Baptist Church in Fairbanks, Alaska* (D. Min. thesis-project at Gordon-Conwell Theological Seminary, 2018), 58.

personally experienced at BBC. In his book, *The Radical Disciples*, John Stott says, “The second picture that Peter develops is that of *living stones* (vv. 4-8). He turns from the world of biology (birth and growth) to the world of architecture (stones and buildings).”⁷ BBC that I experienced was a beautiful spiritual house that God was building on the cornerstone of Jesus Christ. That is what I endeavored to build in Tashkent. Glory be to God that most Tashkent members have experienced these same values!

The seven core values of BBC, which were elaborated in Chapter 2, are based on Biblical principles. On the one hand, it seems almost superfluous to ask whether they are applicable in the Armenian mission context. But on the other hand, the results of this project confirm that this is what I must do also in Armenia. The responses to the addendum to the SBW Scale survey clearly shows that the Armenians that we are currently reaching out to mostly trust in the validity of the Bible. They are willing to learn the Bible even though only a few said they read the Bible on their own. If the missionaries live out these seven core values in their lives and ministry, the Armenians whom we are reaching out to eventually would be able to experience what our Tashkent church members have experienced through the Tashkent mission church. Even though BBC-Tashkent still has a lot more to grow, but the members are where they are today due to the centrality of the word of God as the survey clearly shows. I think the most urgent spiritual need for the Armenians is to receive spiritual food, namely the word of God. In order for them to come to have saving faith in Jesus Christ, they must be far more exposed to the word of God through reading it on their own or by listening to Bible studies and sermons. Paul says in Romans 10:17, “So faith comes from hearing, and hearing through the word of Christ.” Sinners can be saved only by faith that is a gift of God as Paul says in Ephesians 2:8.

7. John W. R. Stott, *The Radical Disciple: Some Neglected Aspects of Our Calling* (Downers Grove: InterVarsity Press, 2010), 88.

Although the Armenian mission work has unique characteristics, it is also an opportunity for the seven core values to be applied powerfully. In particular, one of the core values that was not transferred very well to our Tashkent church members was prayer. From Biblical references such as Acts 5:24-31 and Acts 6:4, the supernatural power of the Spirit may be usually unleashed only through the power of prayer. It is important to emphasize the value of prayer and intercession for the Armenian mission work, both for the YBC missionaries and the Armenian disciples who will be raised through this mission work by the grace of God.

Applying Strategical Method Learned in Tashkent

William Lee Language Center (WLLC) is a very crucial part of our Armenian mission. Three people (Dmitriy, Joseph and Ira) out of the seven whose testimonies are given in Appendix G, came through William Lee - Central Asia Business Square (WL-CABS), an institution founded in order to continue William Lee's spiritual legacy and to bless many young people. That vision must continue to live on through WLLC for God to find lost Armenians. Just as Dmitriy was drawn to WL-CABS and eventually to Christ because of the difference he saw in the relationships among the missionaries, our missionaries need to grow in their relationship with God so that the students could smell the aroma of Christ, see Christlikeness in them, and eventually be drawn to Jesus Himself. This would not be possible unless the missionaries are continually filled with the Spirit of Christ.

Recently, WLLC was relocated to a place with more classrooms in order to accommodate a greater number of students. In its seventh year, WLLC is firmly established and known as a good language center. Many young Armenians desire to go abroad because of the lack of career prospects in Armenia. As a result, the demand for learning English, Korean or Chinese is

increasing, and this is an opportunity for us to be in contact with more Armenians. For the purpose of building relationships with the students of WLLC, we hold bi-weekly English Reading Club (ERC) in addition to holding language classes. The participants of ERC read and discuss thought-provoking passages usually from non-biblical literature. In the process, the missionary teachers are encouraged to discern who may be thinking about life and ultimately who may be thirsty to know God. Another program that we hold at WLLC is Asian Culture Club (ACC). There is a high degree of interest in Asian cultures among young Armenians, so ACC is another avenue through which the teachers can build relationships with the students.

One thing I strongly emphasize to the missionaries under my leadership is to pray for their students. I often tell them that this is more important than running all the programs successfully. The striking fact is that they might be the only ones who are genuinely praying for the salvation of the students in their classes. This is what I used to challenge the teacher missionaries at WL-CABS in Tashkent. As there were a lot of Uzbek Muslim students in their classes, it was very likely that the only prayers they received for the salvation of their souls were the prayers lifted up by the missionaries. As their teachers, they could match their names and faces in prayer despite the fact that they could not openly witness to them. I still believe that God will answer all the genuine prayers lifted up by the teacher missionaries at WL-CABS. Henri J.M. Nouwen emphasizes “the fact that Christian leaders must be in the future what they have always had to be in the past: people of prayer - people who have to pray, and who have to pray always.”⁸ I firmly believe loving one person with the love of God starts with earnestly praying for that person.

8. Henri J. M. Nouwen, *The Wounded Healer: Ministry in contemporary society* (New York: Image Doubleday, 1972), 51.

Challenges in Current Ministry Context and Ways to Overcome Them

Even though the Orthodox church environment in Armenia poses a great challenge to our mission work, Orthodox church practices can be a starting point to share biblical truths with our outreach people. For example, as most Armenians received infant baptism, teaching them about the baptism according to how it is presented in the Bible may be enlightening to them. Another possibility is to visit the Orthodox church worship services and find out what kind of Bible verses they emphasize. Then, I can explain to our outreach people about the true meaning of those Bible verses.

Another challenge we face is having our outreach people attend our Sunday worship service. As most Armenians consider themselves a member of the Orthodox church whether they attend church or not, most outreach people reject an invitation to any other worship service. Therefore, we need to move away from “come to our church” kind of evangelism. Instead, we need to focus on other activities such as fellowship, Bible studies, and discipleship training. Even on Sundays, when we invite our outreach people for an event other than a worship service, most are willing to join. So, we need to let go of our traditional approach of evangelism which is to bring outreach people to our Sunday worship services. This requires a radical change in our mindset for the missionaries here. I believe it is not necessary for outreach people to attend Sunday worship services in order for them to come to know the love of God and to become a part of the family of God.

Concluding Remarks

We have bi-weekly BCK meetings for Bible studies and fellowship at WLLC. Even though there is a danger that WLLC could be perceived as a religiously affiliated organization,

we trust that our language center is firmly established and that it is ok to have such meetings. The teachers selectively invite those who seem open to studying the word of God. Dr. Rebekah Kim developed John One-on-One Bible study in 2003. We carefully invite those who seem ready for a personal Bible study among those who attend BKC or our outreach programs. So far, four individuals responded to this invitation and each person is doing Bible study with a missionary with whom they have developed a relationship. We also learned that some of the students who attend BKC are so poor that they barely eat one meal a day. So, we started to provide a full meal after each Bible study. Jesus always preached and met the needs of people. Though Jesus' priority was preaching the word, we are trying to find all the possible ways through which we can proclaim the word of God and at the same time minister to the desperate needs of Armenians whom God brings to us.

In helping Armenians who are suffering, I want to remember the words of Nouwen: "One compassionate gaze or one affectionate handshake can substitute for years of friendship when a person is in agony. Not only does love last forever, it needs only a second to be born."⁹ Nouwen asserts, "none of us can help anyone without becoming involved, without entering, with our whole person into the painful situation, without taking the risk of becoming hurt, wounded, or even destroyed in the process."¹⁰ Nouwen states, "In fact, it is an act of discipleship in which we follow the hard road of Christ, who entered death with nothing but bare hope."¹¹ Nouwen's words remind me of Luke 9:23, the Bible verse that has been BBC's key verse since it began in 1981: "If anyone would come after me, let him deny himself and take up his cross daily and

9. Nouwen, *Healer*, 72.

10. Nouwen, *Healer*, 77.

11. Nouwen, *Healer*, 83.

follow me.” As we offer ourselves as His eyes and feet, God will use us, our time, treasure, talent and totality to reach that one precious person who is more important than the whole world. He is forming a family of God where Armenians can find and enjoy true spiritual well-being. At the same time, we must remember, “No minister can save anyone. We can only offer ourselves as guides to fearful people,”¹² as Nouwen reminds us. All that is required of us is humble obedience to God.

Lastly, it will serve us well to heed Langberg’s words as we try to build the ministry to help those who are in need: “But if we serve the ends, rather than the Master of the ends, we put ourselves in the place of God.”¹³ We should be careful to not put ourselves in the place of God by making our mission work itself become the end in itself. The ultimate end of our mission work among Armenians is for the glory of God. Whether we feed the hungry, teach the Bible, teach English or Korean language, entertain students with games, whatever we do, we must do it all for the glory of God as Apostle Paul reminds us in 1 Corinthians 10:31. We must keep this truth in our heart and mind as we serve Armenians.

12. Nouwen, *Healer*, 100.

13. Langberg, *Suffering*, 206.

APPENDIX A

KEY DATES IN ARMENIAN HISTORY¹

Fifteenth to thirteenth centuries BC

First mention of a state on the Armenian plateau: Hayassa in the triangle formed by the present-day towns of Erzinjan, Erzurum, and Trebizond. Thence the self-denominations of *hai* (Armenian) and *Hayastan* (Armenia).

Mid-ninth century to 640 BC

Kingdom of Urartu (whose own name was: Byainili), centered at Lake Van.

520 BC

The Persian Achaemenid king Darius I mentions “Arminia” in an inscription as the tenth satrapy of his empire.

Around 190 BC

Foundation of the Arsacid dynasty. Artashes I declares independence from Seleucid dominion. According to Strabo, Armenian became the official language.

95–55 BC

The Arsacid king Tigran II (the Great) Artashuni vastly extends his frontiers. Around 78 BC Armenia achieved the greatest extension in its history, from the Caspian Sea up to the Mediterranean, with the inclusion of Cilicia, from the Tauruses of Cilicia to the east of Mesopotamia, with which it became Rome’s greatest rival. In 66 BC the Roman general Pompey defeated Tigran, who became a vassal of Rome.

AD 52

The Parthians conquer extensive Armenian territories.

AD 53–428

Royal dynasty of the originally Parthian family of the Arsacids (Arshakuni). Tiridates I (Trdat) is king.

301

Grigor Lussavorich (the Illuminator) converts King Trdat III (the Great). Christianity is adopted as the state religion. Thus Armenia is considered the oldest Christian state. Grigor (Gregor, Grigoris) is the first Catholicos, whose seat is in Echmiadzin. More than a decade later (313) Christianity is declared the official religion of the Roman empire.

387

First partition of Armenia, in an Eastern part assigned to the Sassanid Persians, and a Western one that was a dependency of Rome.

1. Adapted from *Portraits of Hope: Armenians in the Contemporary World*, ed. Huberta von Voss, trans. Alasdair Lean (New York: Berghahan Books, 2007), 313 – 324.

405

Mesrop Mashtoz creates the national, 42-letter alphabet. In 433 the Bible is translated into Armenian. The fifth century is considered the Golden Age of ancient Armenian literature, whose greatest figure is the historian and poet Movses Khorenatsi.

May 26, 451

General Vartan Mamikonjan falls fighting the Persians at Avarair, in which the Christian faith of the Armenians is successfully defended. Vartan is one of the most popular names nowadays. The day is celebrated as St. Vartan's.

451

First schism of the Christian church at the Council of Chalcedony. Due to the battle of Avarair the Armenians were unable to attend. In subsequent synods (Dvin, 505–6 and 554) the Armenian church rejects the Council's decisions. In this way it belongs, alongside the Syrians, Copts, and Abyssinians, to the so-called pre-Chalcedonian or "ancient oriental" churches.

591

In the partition of Armenia between Persia and Byzantium, most Armenian territory becomes a dependency of Eastern Rome.

640–885

Armenia is conquered by the Arabs and ruled by Arab governors.

885–1045

Bagratid (Bagratuni) Armenian dynasty in northeast Armenia. The kingdom of Shirak rises. Ashot III is crowned in the city of Ani (961). The city becomes a powerful fortress and, thanks to its favorable location, an important trade center. For the Armenians, this city of "forty gates, a hundred palaces, and a thousand churches," destroyed many times, and nowadays in Turkey, has a legendary significance. The royal architect, Trdat (born c. 940) gained renown far beyond the city limits, and was put in charge of restoring the dome of the Hagia Sophia in Constantinople. In 1046 Ani is destroyed by the Seljuks. The population flees with its prince, Ruben, to Cilicia.

908–1021

Armenian Ardsruni dynasty in southwest Armenia. The kingdom of Vaspurakan rises. The residence is on the island of Aghtamar in Lake Van. From 927 to 969 the island is the catholicos's seat. The area around the lake, nowadays part of Turkey, develops into a center of medieval architecture. Today the architectural remains are in danger of falling into decay. The tenth-century church of Aghtamar is one of the Armenians' most important architectural monuments. The small kingdoms of Taron, Artsakh, Kars, Küriakan (Lori), Taik, and Sünik rose at this same period.

1064

Seljuk sultan Alp Arslan lays waste the capital of Vaspurakan, the most important Armenian kingdom. A mass flight to Lesser Armenia and Cilicia follows. Numerous Armenian communities establish themselves in East Europe, amongst others in Crimea, Moldavia, Galitzia, Poland.

1071–1236

After the Seljuk victory against the Byzantines at Manzikert, in the north of Lake Van, Armenia comes under Turkish rule for the first time.

1080

Prince Ruben of the Bagratid family, who has fled from Ani, founds a barony in the north of Cilicia. The surrounding crusader states accept the subsequent extension of his sphere of power. In 1175 Levon Rubenjan is crowned as King Levon I. 1175–87, Ruben III consolidates the kingdom of Cilicia. In 1226 the Hetumids replace the Rubenids. In 1230 Cilicia becomes a vassal of the Seljuk sultanate of Ikonium (Konya).

1198

Prince Levon II Rubenjan, thanks to his merits in the Third Crusade (1189–92) and the instigation of German emperor Henry IV, is crowned as King Levon (Leo) I in the cathedral of Tarsus by the German archbishop of Mainz, Konrad Wittelsbach. Many royal families congratulate him. The Byzantine emperor makes a present of a crown. Levon's kingdom, which quickly flourishes, is modeled on the crusader states of Western Europe. Latin and French are spoken at the court.

1200–36

Northeast Armenia undergoes an economic and cultural renaissance under the protection of the Georgian empire.

1236

The Mongols conquer Armenia. They ravage Ani.

1266

The Mamelukes invade Armenia.

1292

The Mongols capture Catholicos Stepan. The seat of the catholicosate is moved to Sis, in Cilicia.

1342–75

The Lusignan family of French crusaders, based in Cyrenia (present-day Girne, in the Turkish part of Cyprus), receives the throne of Armenian Cilicia.

1375

The Egyptian Mamelukes conquer the capital of Armenian Cilicia, Sis.

1386, 1387, and the 1390s

The fearsome Mongol chieftain Tamerlane (Timur Lenk, Timur the Lame) devastates Armenia.

1410–1502

Domination of Armenia by Turkoman tribes.

May 29, 1453

Ottoman Sultan Mehmet II Fatih (the conqueror) takes the Byzantine capital, Constantinople.

1472

The Safavid Persians put an end to the Turkoman domination of Armenia and subdue most of the Armenian territory.

1487

The Ottomans conquer Cilicia.

Fifteenth and sixteenth centuries

Numerous deportations of Armenians to Constantinople, where their artisans' skills are needed.

1511

First Armenian printing house in Venice.

August 23, 1514

Battle of Persians and Turks at Caldiran. Ottomans obtain half of Armenia. Sultan Selim I settles Kurdish nomads in his new possessions.

1555

Partition of Armenia between Ottomans and Persian Safavids.

1580

Ottomans lay waste the plain of Ararat and Karabakh (Artzakh).

1590

Ottomans and Persians make peace. Persian Shah Abbas I yields extensive territories in the Transcaucasus to the Ottomans.

1603

Abbas I continues his conquests and takes, among others, Tabriz, Nakhichevan, Yerevan, and Erzurum.

1604–5

Around 300,000 Armenians are forcibly deported to Persia. Near Isfahan is founded the Armenian settlement of Nor-Jura (New Julfa), which develops into a prosperous trade center. The local Armenians are accorded equal rights to the Muslim subjects. The Armenians of Persia subsequently obtain the monopoly of the silk trade.

1616–39

New struggles between Ottomans and Persians on Armenian territory.

1639

Treaty of Diarbekir: second partition of Armenia between Ottomans and Persians, who are left only with the khanates of Yerevan and Nakhichevan in East Armenia.

From 1664

Emigration of numerous Armenians from Nor-Jura to India (incl. Madras, Calcutta).

1701

Armenian monk Mekhitar of Sebastia, 1676–1749, founds an order dependent on Rome at Morea, whose official denomination is Congregatio Monachorum Antonianorum Benedictinorum Armenorum, and which observes the rules of St. Benedict. When the Republic of Venice loses Morea to the Ottomans, Mekhitar flees to Venice with his brethren. There they are given in perpetuity the island on the lagoon of San Lazzaro (San Lazzaro degli Armeni), where they build a cloister. In 1789 an important book print shop is established on the island. In the eighteenth century San Lazzaro became the core of the renaissance of Armenian culture.

October 1827

Russia conquers East Armenia.

1839–76

Tanzimat (Reform) Period. The Ottoman sultans repeatedly declare equal rights for the Christians, but do not suppress the *millet* system, and subject minorities to oppressive taxation.

June–July 1878

At the Congress of Berlin, the six European powers negotiate after the Russo-Turkish war. Russia is given the Armenian regions of Kars and Ardahan (which it retains until 1917). The treaty obliges the Ottoman sultanate to carry out reforms in its “Armenian provinces” (Art. 61). The promises of reform, obtained for the first time in an international treaty, were not fulfilled, which led to great disappointment among the Armenians.

Until the end of the nineteenth century

Foundation of Armenian liberation organizations, citizens militias (*fedayeens*) and parties, who demand more rights and, in part, national autonomy. Amongst these: in 1887 the Hinchakan Kussaksutiun, in Geneva, which favored total Armenian independence from Russia and the Ottoman empire, without discarding acts of terrorism as a means of attaining its aims. Area of influence: mainly Cilicia and Constantinople. In 1890, Hai Hebaghojakan Dashnaktsutiun (Armenian Revolutionary Federation, accepted by the Second Socialist International) in Tbilisi. Area of influence: mainly the Russian–Ottoman frontier. In 1921 Ramkavar Asatakan Kussaksutiun (Liberal-Democratic Party) in Constantinople.

1894–96

Under Sultan Abdul Hamid II (1842–1918), who, in this way, comes to be known as the Red Sultan, numerous pogroms are carried out against the *ermenî millet* (with some 300,000 victims). The massacres under Hamid encourage membership in the new Armenian parties. In 1896, twenty-five dashnaks occupied the Ottoman Bank in Constantinople, threatening to blow up the whole building if their political claims were not met. The massacres reached their high point

throughout the country. Around 100,000 Armenians fled to Russia, the Balkans, the United States, and Europe. Many Armenian villages were destroyed.

April 1909

Pogrom against Armenians in Cilicia (30,000 victims).

March 1915 to February 1917

The party of the Young Turks' government, Ittihat ve Terakki Cemiyeti (Committee of Union and Progress) reacts to the ongoing collapse of the Ottoman empire with a policy of racial homogenization (Turkism, Turanism, Pan-Turkism). In systematically planned massacres, approximately 1.5 million Armenians died, which was around two thirds of the total Armenian population of 2.5 million. A large number of Armenians flee, for instance, to Beirut, where they settle in the Armenian quarter of Bourj Hammoud, and in Anjar (Bekaa plain).

May 28, 1918

Declaration of independence of the Armenian Republic by the Russian government of Yerevan.

1918–20

At Baku the Azeris, with the blessing of the Turkish conquerors, slaughter 30,000 Armenians. In 1920 Turks and Azeris carry out massacres against the inhabitants of Shushi (Karabakh), in which some 22,000 Armenians are killed.

1919–21

The so-called "Istanbul trials" (Unionist processes) are first-time attempts, inspired by the Allied powers, to court-martial statesmen and military accused of war crimes. With the thirty-one ministers of the war cabinet who were members of the Committee of Union and Progress, and many bureaucrats, officers, and functionaries, there takes place an apparent trial of the main genocide culprits. Among the defendants are, for instance Talaat Pasha (former Grand Vizir), Enver Pasha (ex-War Minister), and Jemal Pasha (ex-Navy Minister). These were condemned to death *in absentia*, but evaded both trial and sentence by absconding to Germany. Only subordinate bureaucrats were tried. On March 31, 1923, Mustafa Kemal (Atatürk's) government proclaimed a general amnesty for all those accused of planning the massacres.

August 10, 1920

The peace treaty of Sèvres assures the Armenian Republic the regions of Van, Bitlis, Erzurum, and Trebizond. But, even before the treaty can be implemented, Armenia is occupied by the Red Army, and attacked by Kemal Atatürk's nationalist government.

March 15, 1921

Soghomon Tehlirian shoots Talaat Pasha, one of the main artificers of the genocide, dead on the Berlin Hardenbergstrasse (Charlottenburg district). The trial, at which survivors and eyewitnesses of the genocide testify, ends with the acquittal of the accused.

March 16, 1921

Moscow makes the historical Armenian region of Nakhichevan a protectorate of the Azerbaijan soviet.

July 5, 1921

Karabakh, also a historical Armenian region, is placed under Azerbaijan's administration.

September 1922

Mustafa Kemal's Turkish army burns down Smyrna. Some 100,000 people, Armenians, Greeks, Assyrians, and Jews, die in the conflagration. This fire marked the end of a thousand-year history of the Greeks in Asia Minor. The city was renamed Izmir.

1922–36

Armenia is part of the Soviet Union as a Transcaucasian Socialist Soviet People's Republic.

July 24, 1923

At the Lausanne peace treaty, the victorious Western powers in World War I fall back on their guarantee of an Armenian state in Western Armenia (east Turkey) or Cilicia. Armenians were to be tolerated in Turkey merely as a religious minority, not as an ethnic group.

1929–30

Deportation of 25,000 Armenian farmers (alleged kulaks) to Siberia as a consequence of forced collectivization.

1936–39

In Armenia 300,000 people are victims of Stalinist "cleansing." There are also massive arrests, summary trials, and banishments.

April 24, 1965

In the first mass demonstration of the Soviet Union on the occasion of the fiftieth anniversary of the genocide, some 200,000 people in Yerevan demanded the return of the historical Armenian regions of Western Armenia (eastern Turkey), Nakhichevan, and Artzakh/Karabakh. As it happens, the party and government leaders of the Soviet Armenian Republic were, at Moscow's nod, removed from their posts as a consequence of the demonstration, but the building of a monument to commemorate the dead was authorized at Tzitzernakaberd ("fortress of swallows"). It was inaugurated in 1967, and became a national shrine for pilgrims.

1975–1983

Armenian terrorist organizations, the main one being ASALA, carried out a number of bloody attacks, mainly against Turkish institutions and diplomats, in protest against the international "crime of silence." Forty Turks, nine people of other nationalities, and thirty Armenians died in the attacks.

Since 1983

International institutions are beginning to recognize the Armenian genocide as a historical fact, so as to wean the Turkish state from its negationist ploy and force it to acknowledge the fact. The initial push came from the World Council of Churches in 1983. In 1985 the UN subcommittee of human rights published a report on the genocide. The parliaments and senates of Argentina, Australia (New South Wales), Belgium, the European Council, the European parliament, France, Greece, Italy, Canada, the Russian Federation, Sweden, and Cyprus followed suit. On January

29, 2001, France officially recognized the genocide. Turkey reacted with sanctions. In the States, Turkey was only able to prevent recognition through assiduous lobbying.

1988–90

The local soviet of the autonomous region of Mountain-Karabakh (Nagorno- Karabakh) decides in February 1988 its secession from (Soviet) Azerbaijan and annexation by (Soviet) Armenia. Beginning of mass demonstrations in favor of greater national autonomy. Many people die in anti-Armenian pogroms in the Azeri towns of Sumgait, Kirovabad (Ganje), and Baku. Most Armenians (some 350,000) flee from Azerbaijan, and the Azeri minority abandon Armenia (some 200,000).

December 7, 1988

A devastating earthquake destroys the north of Armenia and buries 23,000 people, according to official data. (Nonofficial estimates are much higher: 50,000–80,000.) A flood of international aid, often coordinated by diaspora Armenians (like Charles Aznavour, Kirk Kirkorian, among others) palliates the suffering.

September 4, 1989

Azerbaijan begins blockade and embargo against Armenia. In 1992 Turkey joins in in the measures, so that the eastern and western borders of the country are closed. The provision of energy and the economy collapse. The population spends a freezing winter without heating. The continuing social crisis produces further mass emigrations. According to estimates, between 700,000 and a million people left the country.

August 4, 1990

Levon Ter Petrossian is freely elected as first noncommunist president since 1920.

April 6–June 6, 1991

In Operation Ring, Azeri and Soviet troops expel some 10,000 Karabakh Armenians from twenty-five villages, settling Azeris in their place. Serious human rights offenses are committed (kidnaps, torture) .

September 2, 1991

Reacting to Azerbaijan's exit from the USSR, Karabakh declares itself an independent republic, together with the northern region of Shahumjan.

September 21, 1991

In a popular referendum, Armenia declares its independence from the USSR. National holiday.

December 10, 1991

98.2 per cent of voters decide for the independence of Karabakh from Azerbaijan.

December 1991 to May 1994

Azeri and Armenian troops fight in Karabakh.

Since 1992

The OSCE seeks—unsuccessfully for a long time—to establish peace measures in the Karabakh conflict. Both sides are inflexible.

1994–1995

Political crisis within the Armenian Republic. Numerous members and sympathizers of the opposition Dashnaktzutiun party are arrested. The traditional party is banned by presidential decree. Thenceforth, including the next government, repeated offenses against press freedom.

September 22, 1996

Disputed reelection of Ter Petrossian as president. Tumults give excuse for repression of opposition parties and their deputies. Around 200 people suffered temporary arrest.

October 27, 1999

In an armed attack against the Parliament eight politicians are killed, among them the president of the Parliament and the prime minister.

February 25, 2001

Armenia joins European Council.

August 11, 2002

In “presidential” elections in Karabakh, not recognized internationally as an independent state, Arkady Ghukasian is reelected with 89 per cent of the ballot.

March 5, 2003

Election of Robert Kocharian as president for five years. International observers criticize the elections on account of the noticeable absence of women, and the attempt to pressure voters and manipulate results

September 29, 2003

Armenia finally abolishes the death penalty.

February 19, 2004

During a NATO course in Budapest, an Azeri participant kills a sleeping Armenian colleague with a hatchet in vengeance for the Armenian expulsion of Azeris. The incident leads to an aggravation of the Karabakh conflict at government level.

April 2004

German Foreign Minister Fischer visits Armenia and places a white carnation on the genocide monument at Tzitzernakaberd.

December 22, 2004

The Netherlands recognize the Armenian genocide.

April 21, 2005

Poland recognizes the Armenian genocide.

June 17, 2005

In June 2005 the German Bundestag indirectly recognizes the Armenian genocide, recommending Turkey to come to terms with its past.

APPENDIX B

A SHORT STORY OF HOW ARMENIA BECAME CHRISTIANIZED

It is important to know the history of Armenia in order to understand Armenians. Samuel Hugh Moffett shares a brief account of how Christianity became a state religion in Armenia in his book:

An important parallel to the rise of the Persian church is the conversion of Armenia and the founding of an ancient church that outlasted the Nestorians. Tradition traces its beginnings to the Apostle Thaddaeus, though history credits it to Gregory the Illuminator, who converted King Tiridates the liberator of Armenia from Persian rule. The story is dramatic. In 218 a brother of the Parthian Persian emperor became king of Armenia. Ten years later the Parthian dynasty fell and Armenia's king became an enemy of Persia. Persia had him assassinated but the assassin's son Gregory is said to have been saved. The king's son Tiridates also escaped and was prepared to free Armenia by the Roman Emperor Diocletian. Meanwhile Gregory was preparing to return to Armenia as a missionary. The two returned together with Gregory being asked to become the king's secretary without his knowing Gregory's ancestry. A pagan feast welcomed them. The king worshiped first, and Gregory was asked to follow. He rose to say, "I am a Christian. I do not worship figures made of gold, iron, or wood." Imprisoned, he was exposed as the son of the murder of Tiridates' father and thrown into a pit to die. But he did not die and the king fell sick. The king's sister sent for the saint who would not die. Gregory healed the king. Gregory goes to Rome to become a bishop and returns to baptize the king, probably in 303, which makes Tiridates the first verifiably Christian king in history, or at least, "the first king of a Christian state which has kept its identity through the centuries" (see H. Nersoyan, *A History of the Armenian People*, [New York: Armenian Church, 1963], pp. 19-41).²

2. Samuel Hugh Moffett, *A History of Christianity in Asia*, Vol. I: Beginnings to 1500 (Maryknoll: Orbis Books, 1998), 118.

APPENDIX C

BASIC VALUE QUESTIONNAIRES IN THREE LANGUAGES

English Language Version

Personal Info

Age (Please check one)

- ☐ Under 20
☐ 20 – 29
☐ 30 – 39
☐ 40 – 49
☐ 50 – 59
☐ 60 – 69
☐ 70 – 79

Gender (Please check one)

- ☐ Male ☐ Female

Ethnicity: _____

Determine to what extent each of the following statements describes your thinking and approach to life. If the statement is *not at all* descriptive of you, write the number 1 in the blank space. If it is *very* descriptive of you, write the number 7. Write the number 4 if the statement describes you only somewhat. Use the numbers 2 or 3 for items that are less descriptive. Respond to all statements with a number from 1 to 7.

Not at all descriptive			Somewhat descriptive	Very descriptive		
1	2	3	4	5	6	7

- ☐ 1. Working for a large company would make my work feel fragmented; I wouldn't get to see the whole process from start to finish.
- ☐ 2. I enjoy seeking out friends and talking about any subject that comes up.
- ☐ 3. I avoid setting goals for fear that I might not reach them.
- ☐ 4. When evaluating myself, my accomplishments rank higher in my self-critique than the social status of my family of origin.
- ☐ 5. I get annoyed when people leave before an event is over (such as worship, a concert, a banquet, or a wedding reception).
- ☐ 6. I feel things are either right or wrong; discussing "gray" areas makes me uncomfortable and seems to compromise the truth.
- ☐ 7. I don't feel the need to seek out expert advice when solving a problem.
- ☐ 8. When I get a goal, I dedicate myself to reaching it, even if other areas of my life suffer as a result.
- ☐ 9. I'm usually one of the first to try something new.
- ☐ 10. I tend to associate only with people of the same social status.
- ☐ 11. I feel strongly that time is a scarce commodity, and I value it highly.
- ☐ 12. I try to avoid crises by planning my activities before I get started.

- ___ 13. I like performing before an audience because it pushes me to perform better.
- ___ 14. I tend to evaluate people on the basis of their performance, rather than their position, degree, or job title.
- ___ 15. When I tackle a problem, I try to sort the variables into a logical order until I find the correct solution.
- ___ 16. I gather information from experts to find solutions to issues of importance to me (e.g., attend lectures, read books and articles, watch videos).
- ___ 17. If an important job opportunity involved moving to another city, I would go even if it meant leaving loved ones.
- ___ 18. I find it difficult to relate to people who have a significantly higher occupational or social position than mine.
- ___ 19. I refer to my watch or cell phone regularly so I won't be late.
- ___ 20. I feel frustrated when someone's view of me is overly simplistic.
- ___ 21. I tend not to worry about potential problems; I wait until a problem develops before taking action.
- ___ 22. When waiting in line, I tend to start up conversations with people I don't know.
- ___ 23. I do not accept any task or ministry that is outside of my comfort zone.
- ___ 24. It bothers me when someone stops a discussion to push the group to make a decision, especially if everyone hasn't been given a chance to express their opinion.
- ___ 25. I'm annoyed by interruptions to my schedule or routine.
- ___ 26. I don't take sides in a discussion until I've heard all the arguments.
- ___ 27. Completing a task is almost an obsession with me, and I cannot be content until I am finished.
- ___ 28. I enjoy breaking out of my routine occasionally and doing something totally different.
- ___ 29. When involved in a project, I tend to work on it until completion, even if that means being late on other things.
- ___ 30. Being trained to do something correctly or having a manual puts my mind at ease.
- ___ 31. I tend to be fully attentive to the moment, without putting much thought toward what I'm doing later.
- ___ 32. I can usually tell what a person will be like if I know who their family is.
- ___ 33. I feel that when making a decision, there's usually one "best" option.
- ___ 34. I have no problem sharing my blunders and even failures with others.
- ___ 35. I argue my point to the end, even if I know I'm wrong.
- ___ 36. I don't feel that what I've done in the past matters much; I have to keep proving myself every day.
- ___ 37. When starting a new job or endeavor, I work especially hard to prove myself.
- ___ 38. When introducing important people, I include their occupation, title, or degrees (e.g., Dr. Morrison).
- ___ 39. I find that relationships are the most important part of work or ministry, even more important than getting the job done.
- ___ 40. I avoid participating in games at which I'm not very good.
- ___ 41. Even if I'm in a hurry running errands, I'll stop to talk with a friend.
- ___ 42. I have specific goals for what I want to accomplish.
- ___ 43. I like to be active with many things so that at any one time I have a choice of what to do.
- ___ 44. I research what people are saying about a product before I make a major purchasing decision.
- ___ 45. I approach a problem like it's a motion picture with many scenes, actors, shapes, and colors; if any part were highlighted, removed, or changed, it would distort the meaning and significance of the others.
- ___ 46. I feel uncomfortable and frustrated when a discussion ends without a clear resolution of the issue; nobody wins the argument.
- ___ 47. I resist a scheduled life, preferring to do things spontaneously.
- ___ 48. When leading a meeting, I make sure it begins and ends on time.

Russian Language Version

Опрос на тему: «Базовые ценности»

Личная информация

Возраст (пожалуйста отметьте один пункт):

- ☐ младше 20
- ☐ 20-29
- ☐ 30-39
- ☐ 40-49
- ☐ 50-59
- ☐ 60-69
- ☐ 70-79

Пол (пожалуйста отметьте один пункт):

- ☐ муж ☐ жен

Национальность: _____

Определите, в какой степени каждое из следующих утверждений описывает ваше мышление и подход к жизни. Если это утверждение *абсолютно не* относится к вам, поставьте цифру 1 в пробеле. Если оно описывает вас в точности, поставьте цифру 7. Напишите цифру 4, если это утверждение описывает вас в какой-то мере. Используйте цифру 2 или 3 для утверждений, которые описывают вас в меньшей степени, и цифры 5 или 6 для тех, которые более подходят вам. Ответьте на все утверждения с помощью цифр от 1 до 7.

Абсолютно не относится				Относится в какой-то степени				Полностью относится
------------------------	--	--	--	------------------------------	--	--	--	---------------------

1	2	3	4	5	6	7
---	---	---	---	---	---	---

- ☐ 1. Работа в крупной компании заставила бы меня чувствовать себя так, что моя работа фрагментирована; я не смог бы увидеть весь процесс от начала до конца.
- ☐ 2. Мне нравится искать друзей и разговаривать на любые темы, которые поднимаются
- ☐ 3. Я избегаю ставить цели, потому что боюсь, что не смогу их достичь.
- ☐ 4. Когда я оцениваю себя, мои достижения в моей самокритике стоят выше, чем социальный статус моей семьи.
- ☐ 5. Меня раздражает, когда люди уходят до окончания мероприятия (например: богослужения, концерта, банкета или свадьбы).
- ☐ 6. Я считаю, что есть только правильное и неправильное: обсуждение «серых» полутонов ставит меня в неудобное положение и идет на компромисс с истиной.
- ☐ 7. Я не испытываю нужды искать совета эксперта, когда решаю какую-либо проблему.
- ☐ 8. Когда я ставлю цель, я посвящаю себя её достижению даже, если другие области моей жизни страдают в результате этого.
- ☐ 9. Обычно я пробую что-то новое одним из первых.
- ☐ 10. Обычно я общаюсь только с людьми того же социального положения.
- ☐ 11. Я твёрдо верю, что время – это дефицитный товар, и я высоко его ценю.

- ___ 12. Я стараюсь избежать кризисов, планируя свои дела заранее.
- ___ 13. Мне нравится выступать на публике, потому что это заставляет меня выступать лучше.
- ___ 14. Обычно я оцениваю людей на основе их выступления, а не на основе их положения, научной степени или позиции в компании.
- ___ 15. Когда я решаю проблему, я стараюсь расположить переменные параметры в логическом порядке до тех, пока не найду правильного решения.
- ___ 16. Я собираю информацию у экспертов, чтобы найти решения важных для меня проблем (например, посещаю лекции, читаю книги и статьи, смотрю видео).
- ___ 17. Если важная возможность на работе будет включать в себя переезд в другой город, я перееду даже, если это будет означать расставание с родными.
- ___ 18. Мне трудно общаться с людьми, которые занимают значительно более высокое профессиональное или социальное положение, чем я.
- ___ 19. Я сверяюсь с наручными часами или сотовым телефоном регулярно, чтобы не опоздать.
- ___ 20. Я огорчаюсь, когда чье-либо мнение обо мне слишком упрощено.
- ___ 21. Обычно я не беспокоюсь о потенциальных проблемах; я жду, пока проблема не возникнет, и потом действую.
- ___ 22. Когда я стою в очереди, я обычно заводжу разговоры с незнакомыми мне людьми.
- ___ 23. Я не принимаю никакую задачу или служение вне моей комфортной зоны.
- ___ 24. Меня раздражает, когда кто-либо останавливает дискуссию, чтобы подтолкнуть группу к принятию решения, особенно, если не все получили шанс выразить свое мнение.
- ___ 25. Меня раздражают прерывания в моем расписании или рутине.
- ___ 26. Я не становлюсь на чью-либо сторону в дискуссии, пока не услышу все аргументы.
- ___ 27. Я почти одержим завершением задач, и я не могу быть доволен, пока не закончу.
- ___ 28. Мне нравится выбиваться из рутины время от времени, и делать что-то совершенно другое.
- ___ 29. Когда я участвую в каком-либо проекте, обычно я работаю над ним, пока не закончу, даже, если это значит, что я отстаю от расписания в других вещах.
- ___ 30. Обучение по тому, как делать что-то правильно или наличие инструкции по использованию успокаивает меня.
- ___ 31. Обычно я уделяю всё свое внимание данному моменту, не задумываясь заранее о том, что буду делать потом.
- ___ 32. Обычно я могу предсказать, что это за человек, если знаю, из какой он семьи.
- ___ 33. Я думаю, что при принятии решения обычно есть один «самый лучший» выход.
- ___ 34. У меня нет проблемы с тем, чтобы поделиться своими промахами и даже неудачами с другими людьми.
- ___ 35. Я настаиваю на своем мнении до конца, даже, если знаю, что я неправ.
- ___ 36. Я не чувствую, что мои прошлые дела имеют особое значение; мне необходимо продолжать самоутверждаться каждый день.
- ___ 37. Когда я начинаю новую работу или начинание, я работаю с особым старанием, чтобы проявить себя.
- ___ 38. Когда я представляю важных людей, я включаю их позицию, титул или научные степени (например, Доктор Моррисон).
- ___ 39. Я считаю, что отношения являются самой важной частью работы или служения, даже более важной, чем выполнение работы.
- ___ 40. Я избегаю участия в играх, в которых я не очень хорош.
- ___ 41. Даже, если я тороплюсь по делам, я всегда останавлиюсь, чтобы поговорить с другом.
- ___ 42. У меня есть определенные цели в моих достижениях.
- ___ 43. Мне нравится быть активным во многих вещах, чтобы в любой момент у меня был выбор занятия.
- ___ 44. Я исследую отзывы людей о вещах прежде, чем принимать решения по важным покупкам.

- ___ 45. Я подхожу к проблеме как к фильму, в котором много сцен, актёров, форм и цветов; если какую-либо часть выделить, убрать или изменить, это исказит смысл и важность других.
- ___ 46. Я испытываю дискомфорт и огорчение, когда дискуссия заканчивается без ясного решения проблемы; никто не побеждает в споре.
- ___ 47. Я сопротивляюсь жизни по расписанию, отдавая предпочтение спонтанному деланию вещей.
- ___ 48. Когда я веду собрание, я обязательно начинаю и заканчиваю вовремя

Armenian Language Version

Հիմնական արժեքների հարցաթերթ

Տարիք (խնդրում ենք նշել մեկը)

___ 20-ից ցածր

___ 20 – 29

___ 30 – 39

___ 40 – 49

___ 50 – 59

___ 60 – 69

___ 70 – 79

Սեռ (խնդրում ենք նշել մեկը)

___ Արական ___ Իգական

Ազգություն: _____

Որոշեք, թե ստորև բերված պնդումներից յուրաքանչյուրը որքանով է նկարագրում ձեր մտածելակերպն ու մոտեցումը կյանքին: Եթե պնդումն ամենևին էլ Ձեզ չի նկարագրում, դատարկ դաշտում գրեք 1: Եթե այն Ձեզ շատ լավ է բնութագրում, գրեք 7 թիվը: Գրեք 4, եթե պնդումը Ձեզ մասամբ նկարագրում է: Օգտագործեք 2 կամ 3 թվերը այն պնդումների համար, որոնք ավելի քիչ են նկարագրում: Բոլոր պնդումներին պատասխանեք 1-ից 7 թվերով:

Վատ նկարագրող			Մասնակի նկարագրող			Լավ նկարագրող	
1	2	3	4	5	6	7	
___ 1.	Խոշոր կազմակերպությունում աշխատելը կստիպի զգալ, որ իմ աշխատանքը մասնատված է: Ես չեմ կարողանա տեսնել ամբողջ գործընթացը սկզբից մինչև վերջ:						
___ 2.	Ինձ դուր է գալիս նոր ընկերներ ձեռք բերելը և ամեն պատահած թեմայի շուրջ զրուցելը:						
___ 3.	Ես խուսափում եմ նպատակներ դնելուց՝ վախենալով, որ չեմ կարողանա հասնել դրանց:						
___ 4.	Երբ ինձ գնահատական եմ տալիս, ինքնաքննադատության մեջ իմ ձեռքբերումներն ավելի բարձր եմ դասում, քան իմ ընտանիքի սոցիալական կարգավիճակը:						
___ 5.	Ես հունից դուրս եմ գալիս, երբ մարդիկ հեռանում են նախքան իրադարձության ավարտը (օրինակ՝ կրոնական ծեսի, համերգի, հավաքույթի կամ հարսանեկան արարողության):						
___ 6.	Ես զգում եմ, որ ամեն ինչ կամ ճիշտ է, կամ սխալ: Անորոշությունները քննարկելը ինձ ստիպում է անհարմար զգալ և կարծես թե անկարևոր է դարձնում ճշմարտությունը:						
___ 7.	Խնդիր լուծելիս ես մասնագետների հետ խորհրդակցելու կարիք չեմ զգում:						
___ 8.	Իմ առջև նպատակ դնելիս, ես լիովին նվիրվում եմ դրան հասնելուն, նույնիսկ եթե դրա արդյունքում տուժում եմ իմ կյանքի այլ ոլորտները:						
___ 9.	Ես սովորաբար առաջիններից եմ, ովքեր նոր բան են փորձում:						

- ___ 10. Ես հակված եմ շփվել միայն նույն սոցիալական խավին պատկանող մարդկանց հետ:
- ___ 11. Ես հավատում եմ, որ ժամանակը սուղ է, և ես այն բարձր եմ գնահատում:
- ___ 12. Ես փորձում եմ խուսափել ճգնաժամներից՝ նախօրոք պլանավորելով իմ քայլերը:
- ___ 13. Ես սիրում եմ ելույթ ունենալ հանդիսատեսի առաջ, քանի որ դա օգնում է հետագայում ավելի լավ հանդես գալ:
- ___ 14. Ես հակված եմ գնահատել մարդկանց ելնելով նրանց աշխատանքի արդյունքներից, այլ ոչ թե նրանց դիրքից, կրթության աստիճանից կամ պաշտոնից:
- ___ 15. Խնդիր լուծելիս, ես փորձում եմ անհասկանալի երևույթները դասավորել տրամաբանական հերթականությամբ, մինչև գտնեմ ճիշտ լուծումը:
- ___ 16. Ինձ համար կարևոր հարցերի մասին ես տեղեկատվություն եմ հավաքում փորձագետներից (օրինակ՝ հաճախում եմ դասախոսությունների, կարդում եմ գրքեր և հոդվածներ, դիտում եմ տեսանյութեր):
- ___ 17. Եթե կարևոր աշխատանքային հնարավորությունը ներառի տեղափոխվել մեկ այլ քաղաք, ես կգնամ, նույնիսկ եթե դա նշանակի լքել իմ սիրելիին:
- ___ 18. Ինձ համար դժվար է շփվել մարդկանց հետ, որոնք ունեն ինձնից զգալիորեն ավելի բարձր մասնագիտական կամ սոցիալական դիրք:
- ___ 19. Ես պարբերաբար նայում եմ ժամացույցիս կամ հեռախոսիս, որպեսզի չուշանամ:
- ___ 20. Ես հիապթափվում եմ, երբ ինչ-որ մեկի կարծիքն իմ մասին չափազանց պարզունակ է:
- ___ 21. Ես հակված եմ չանհանգստանալու հնարավոր խնդիրների համար: Ես սպասում եմ, մինչ խնդրի զարգանալը, նախքան գործողություն կատարելը:
- ___ 22. Հերթում սպասելիս ես հակված եմ գրուցել անձանոթ մարդկանց հետ:
- ___ 23. Ես չեմ ընդունում որևէ առաջադրանք կամ հանձնարարություն, որը դուրս է իմ հարմարավետության գոտուց:
- ___ 24. Ինձ անհանգստացնում է, երբ ինչ-որ մեկը դադարեցնում է քննարկումը, որպեսզի ընդհանուր խմբին ստիպի որոշում կայացնել, հատկապես, եթե բոլորին հնարավորություն դեռևս չի տրվել արտահայտելու իրենց կարծիքը:
- ___ 25. Ինձ նյարդայնացնում են գրաֆիկիս կամ առօրյայիս ընդհատումները:
- ___ 26. Քննարկումների ժամանակ ես չեմ անցնում որևէ մեկի կողմը, քանի դեռ չեմ լսել բոլոր կողմերի փաստարկները:
- ___ 27. Ինձ համար առաջադրանք կատարելը գրեթե մոլուցք է, և ես չեմ կարող բավարարվել մինչև ավարտին չհասցնեմ:
- ___ 28. Ինձ դուր է գալիս երբեմն իմ առօրյայից դուրս գալը և լիովին այլ բանով զբաղվելը:
- ___ 29. Երբ ներգրավված եմ որևէ նախագծում, ես հակված եմ աշխատել դրա վրա մինչև ավարտը, նույնիսկ եթե դա նշանակում է ուշացնել այլ գործերը:

- ___ 30. Ես ինձ հանգիստ եմ զգում երբ ինչ-որ բան ճիշտ անելու համար նախօրոք պատրաստված եմ կամ ունեմ ձեռնարկ:
- ___ 31. Ես հակված եմ լիովին կենտրոնանալ ներկայի վրա՝ առանց շատ մտածելու այն մասին, թե ինչ եմ անելու հետագայում:
- ___ 32. Ես սովորաբար կարող եմ ասել, թե ինչպիսին կլինի մարդը, եթե գիտեմ թե ինչպիսինն է նրա ընտանիքը:
- ___ 33. Ես կարծում եմ, որ որոշում կայացնելիս սովորաբար կա մեկ «լավագույն» տարբերակ:
- ___ 34. Ես խնդիր չունեմ ուրիշների հետ կիսվելու իմ սխալների և նույնիսկ անհաջողությունների մասին:
- ___ 35. Ես մինչև վերջ կանդեմ իմ տեսակետը նույնիսկ եթե գիտեմ, որ սխալ եմ:
- ___ 36. Ես չեմ զգում, որ այն, ինչ արել եմ անցյալում, շատ կարևոր է: Ես պետք է շարունակեմ ապացուցել իմ կարողություններն ամեն օր:
- ___ 37. Նոր աշխատանք կամ գործունեություն սկսելիս ես հատկապես ջանասիրաբար աշխատում եմ իմ կարողություններն ապացուցելու վրա:
- ___ 38. Կարևոր մարդկանց ներկայացնելիս ես ներառում եմ նրանց զբաղմունքը, կոչումը կամ աստիճանները (օրինակ՝ դոկտոր Մորրիսոն):
- ___ 39. Ես գտնում եմ, որ հարաբերություններն աշխատանքի ամենակարևոր մասն են, նույնիսկ ավելի կարևոր, քան բուն աշխատանքը կատարելը:
- ___ 40. Ես խուսափում եմ մասնակցել այն խաղերին, որոնցում ես այնքան էլ լավ չեմ:
- ___ 41. Անգամ շտապելիս, ես կանգ կառնեմ ընկերոջ հետ խոսելու համար:
- ___ 42. Ես ունեմ կոնկրետ նպատակներ, որոնց ուզում եմ հասնել:
- ___ 43. Ես սիրում եմ զբաղված լինել տարբեր զբաղմունքներով, որպեսզի ցանկացած պահի որևէ բան անելու ընտրության հնարավորություն ունենամ:
- ___ 44. Նախքան խոշոր գնումներ կատարելը, ես ուսումնասիրում եմ, թե մարդիկ ինչ են ասում այդ ապրանքի մասին:
- ___ 45. Ես մոտենում եմ խնդրին, ասես շարժանկարի՝ բազմաթիվ տեսարաններով, դերասաններով, ձևերով և գույներով: Եթե որևէ մաս ընդգծվի, հեռացվի կամ փոխվի, դա կխեղաթյուրի մյուսների իմաստն ու նշանակությունը:
- ___ 46. Ես անհարմար և հիասթափված եմ զգում, երբ քննարկումն ավարտվում է առանց հարցի հստակ լուծման. ոչ ոք չի հաղթում բանավեճը:
- ___ 47. Ես դիմադրում եմ պլանավորված կյանքին՝ նախընտրելով անել ամեն ինչ ինքնաբերաբար:
- ___ 48. Հանդիպումները գլխավորելիս ես համոզվում եմ, որ դրանք սկսվում և ավարտվում են ժամանակին:

Basic Value Questionnaires Survey Results from Three Groups

Table 9. Basic Value Questionnaires Survey Results from Tashkent Group

Tashkent Group																				
person	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
age group	5	5	7	5	5	7	4	5	7	6	5	5	7	2	2	1	4	4	4	5
gender	f	m	f	f	m	m	f	f	f	f	f	m	m	f	f	f	f	f	f	f
ethnicity	ks	ks	ks	ks	ks	ks	ks	ks	ks	ks	ta	ks	ks	ks	ks	ks	ks	ks	ks	ks
q1	6	4	1	2	7	4	4	5	7	6	2	1	1	6	4	3	6	4	5	4
q2	2	5	4	4	4	6	4	2	2	4	2	3	5	7	1	2	3	4	5	3
q3	1	4	4	1	3	4	5	3	3	7	2	4	3	4	5	2	4	4	2	4
q4	7	4	4	1	6	5	2	2	2	3	3	4	4	5	1	4	2	3	2	3
q5	7	7	7	3	7	5	7	3	5	7	1	1	4	7	5	4	1	4	2	6
q6	5	5	4	3	2	4	5	6	3	4	6	5	3	6	6	5	4	7	5	6
q7	1	4	6	4	2	4	2	1	3	1	2	1	2	2	3	2	2	1	3	2
q8	6	2	4	5	7	7	6	4	4	1	5	4	4	4	4	2	3	2	5	3
q9	3	1	4	3	6	3	5	2	5	1	2	4	3	6	5	4	4	1	2	3
q10	4	7	4	1	2	5	5	1	6	7	3	2	1	1	1	4	6	2	6	4
q11	7	4	4	6	5	7	5	5	1	4	6	6	7	4	7	5	5	7	6	5
q12	7	7	5	5	2	7	4	5	5	7	6	7	7	6	5	6	4	3	6	3
q13	5	1	2	1	1	4	1	2	1	1	2	5	1	4	1	6	2	1	2	2
q14	7	7	3	1	7	5	3	4	1	7	6	6	6	7	4	7	1	4	5	6
q15	7	7	4	5	4	4	5	7	1	7	5	6	6	6	7	5	6	4	5	6
q16	7	7	2	6	4	6	6	7	3	7	6	7	7	7	6	7	6	4	7	6
q17	1	1	2	3	1	7	6	1	1	1	4	6	4	4	4	3	6	2	3	3
q18	1	5	4	5	1	5	7	2	1	4	2	4	3	6	3	5	7	1	6	4
q19	7	7	6	4	4	7	4	6	6	4	5	7	6	7	7	6	7	7	6	6
q20	6	1	4	3	7	4	2	3	1	1	4	3	3	6	3	4	2	1	3	4
q21	5	4	4	4	7	7	1	2	1	7	2	4	5	2	4	6	4	3	2	5
q22	4	4	3	4	7	3	2	5	6	1	6	3	3	6	1	1	1	3	6	4
q23	5	5	3	3	5	5	6	2	1	7	2	2	4	2	3	4	3	2	3	3
q24	7	6	4	3	7	4	7	2	2	1	2	5	2	6	4	6	5	7	4	6
q25	7	5	4	4	6	4	7	3	1	7	2	6	3	2	5	3	2	4	6	4
q26	6	7	7	7	5	6	6	5	1	7	5	7	7	6	5	4	6	7	6	5
q27	6	6	4	5	7	6	5	4	6	1	5	6	4	7	6	3	3	4	6	3
q28	3	7	4	4	7	5	5	5	3	7	5	3	3	7	6	2	5	6	3	5
q29	2	7	6	5	7	6	6	6	1	7	5	5	6	6	5	1	6	5	6	4
q30	7	7	6	6	7	6	6	6	3	7	6	4	6	6	7	6	7	6	6	6
q31	1	5	4	3	1	5	6	4	2	4	6	7	4	4	3	3	4	5	6	3
q32	3	6	4	3	4	4	4	2	3	7	6	7	1	1	1	2	2	4	2	4
q33	6	2	4	6	1	5	7	3	4	1	3	6	4	4	4	5	4	5	3	6
q34	3	4	4	5	1	7	5	7	1	7	5	1	5	7	3	5	6	6	3	4
q35	3	3	4	1	6	1	6	1	4	1	2	2	2	6	1	3	1	2	1	2

Table 9. Basic Value Questionnaires Survey Results from Tashkent Group

q36	2	4	4	4	2	6	5	2	4	5	5	3	4	7	1	5	5	4	1	6
q37	7	7	6	6	7	6	7	4	5	7	7	7	6	7	5	6	6	5	5	6
q38	7	7	4	5	7	4	7	6	1	7	3	1	6	7	1	6	6	5	5	7
q39	5	7	4	6	7	7	7	7	6	7	6	7	4	7	1	4	6	7	5	7
q40	7	1	2	4	1	5	5	2	1	7	4	6	5	1	5	5	2	6	2	4
q41	5	4	4	4	7	5	7	3	4	7	4	7	4	7	5	2	1	3	5	6
q42	7	7	4	6	6	7	6	4	1	7	5	5	5	5	6	2	3	3	7	6
q43	3	4	4	3	4	7	6	2	1	1	4	3	6	7	4	3	2	4	3	4
q44	7	7	4	6	7	6	7	7	1	7	5	7	6	4	6	7	5	3	7	7
q45	5	7	4	4	5	4	5	7	1	7	2	4	5	5	5	6	4	4	3	2
q46	3	7	4	5	4	3	7	3	3	7	4	6	3	7	4	7	4	6	6	5
q47	1	5	4	2	7	1	6	1	1	7	2	7	4	5	4	2	4	5	1	5
q48	6	7	2	4	1	5	6	4	1	1	3	5	4	4	4	5	3	7	3	5
Time Orientation	27	23	16	18	16	23	22	18	9	16	16	24	20	17	23	19	17	25	21	20
Event Orientation	17	25	21	13	28	16	26	12	9	22	10	18	16	24	18	13	16	21	13	21
Dichotomistic Thinking	21	21	16	19	11	16	24	19	11	19	18	23	16	23	21	22	18	22	19	23
Holistic Thinking	23	19	16	16	24	18	17	20	10	21	13	15	16	23	17	17	18	16	17	15
Crisis Orientation	28	28	17	23	20	25	23	25	12	28	23	25	26	23	24	26	22	16	26	22
Noncrisis Orientation	10	17	18	14	14	23	15	9	7	13	14	15	17	15	14	14	12	13	14	14
Task Orientation	20	16	14	19	21	27	23	13	12	10	19	21	17	20	20	10	15	11	21	15
Person Orientation	16	20	15	18	25	21	20	17	18	19	18	20	16	27	8	9	11	17	21	20
Status Focus	15	25	16	14	14	18	23	11	11	25	14	14	11	15	6	17	21	12	19	19
Achievement Focus	23	22	17	12	22	22	17	12	12	22	21	20	20	26	11	22	14	16	13	21
Concealment Vulnerability	16	13	13	9	15	15	22	8	9	22	10	14	14	13	14	14	10	14	8	13
Willingness to Expose Vulnerability	14	13	14	13	15	19	16	16	10	16	14	13	12	24	15	17	17	14	10	14
person	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	
age group	5	4	4	1	5	1	5	5	2	2	7	5	6	2	7	5	4	7	1	
gender	m	f	f	m	f	f	f	f	f	m	f	m	f	m	f	f	m	f	f	
ethnicity	ks	ks	ks	ks	ks	ks	ks	ks	ks	ks	ks	ks	ks	ru	ks	ks	ks	ks	ks	
q1	4	4	7	5	7	6	7	7	5	3	1	3	4	1	1	1	4	3	3	
q2	2	2	5	7	6	5	6	6	6	6	7	3	5	5	7	1	6	5	2	
q3	4	5	6	6	3	2	2	4	5	2	1	3	3	5	1	1	7	6	1	
q4	4	1	1	4	6	7	2	2	2	4	3	3	3	1	3	3	4	2	2	
q5	5	5	7	4	7	6	1	5	6	5	7	3	7	1	7	4	2	7	2	
q6	4	7	1	3	7	1	1	1	6	5	7	3	6	7	4	7	6	5	4	
q7	1	2	7	3	1	1	1	1	2	5	6	3	5	5	5	6	4	6	3	
q8	5	6	7	4	3	2	7	6	5	7	2	3	4	1	6	6	7	5	3	
q9	4	1	4	6	1	3	7	1	2	4	7	3	4	5	5	3	3	4	3	

Table 9. Basic Value Questionnaires Survey Results from Tashkent Group

q10	4	5	1	2	1	2	1	3	1	1	1	1	6	7	5	1	6	5	3	
q11	6	6	3	4	7	6	7	6	7	7	7	3	5	5	7	6	7	5	4	
q12	5	5	7	5	6	6	6	4	6	6	6	3	4	7	7	7	2	5	3	
q13	1	1	2	6	1	1	1	1	2	7	1	1	3	5	4	1	1	2	2	
q14	4	6	7	6	6	7	7	4	5	7	1	3	6	6	6	3	7	6	4	
q15	6	5	7	5	7	7	6	4	6	7	6	3	6	6	7	5	2	5	4	
q16	6	7	6	6	6	7	7	6	6	7	5	7	4	7	7	7	4	5	4	
q17	6	4	1	6	1	3	5	4	5	4	1	3	2	7	4	7	4	2	3	
q18	3	7	7	7	4	6	6	3	6	4	1	1	5	1	5	1	7	2	2	
q19	7	7	7	7	7	6	7	7	7	7	7	3	6	7	7	6	6	5	7	
q20	4	4	1	6	2	2	1	1	4	6	1	3	6	5	1	1	2	5	3	
q21	6	5	5	5	5	1	1	6	4	3	7	5	5	5	1	3	6	6	4	
q22	4	4	7	2	6	1	6	6	6	1	7	3	6	4	6	1	1	6	1	
q23	3	3	4	6	5	7	1	3	5	4	1	5	5	5	2	5	3	7	1	
q24	4	4	1	7	5	3	2	4	7	3	2	5	7	5	7	4	5	7	4	
q25	4	3	1	3	3	2	2	6	5	7	1	2	4	1	7	6	5	7	3	
q26	5	7	5	6	7	7	7	6	6	7	7	7	7	7	7	7	7	7	4	
q27	5	5	7	6	6	3	6	4	6	7	7	7	5	6	7	7	6	7	2	
q28	5	7	7	5	4	6	7	7	5	7	4	7	5	6	7	1	6	6	4	
q29	4	6	7	3	5	7	2	6	6	7	7	6	5	6	7	7	4	5	2	
q30	6	7	7	2	7	7	7	5	7	7	6	7	6	7	6	6	6	7	4	
q31	4	4	7	4	5	2	2	3	6	1	7	5	6	7	7	7	6	7	2	
q32	3	4	1	6	6	6	4	4	4	1	3	3	4	6	6	1	1	7	1	
q33	5	5	5	6	6	7	7	5	6	1	5	5	5	5	5	7	7	2	3	
q34	5	5	4	3	4	7	7	6	5	1	1	5	4	7	2	7	6	7	5	
q35	4	3	1	6	1	2	1	1	2	1	1	1	2	4	1	3	4	2	4	
q36	3	2	1	7	3	3	6	4	6	4	7	4	4	1	1	6	6	1	4	
q37	5	1	3	6	6	5	7	7	6	7	7	6	5	6	2	7	7	6	5	
q38	5	2	7	7	7	7	7	7	6	4	1	3	7	4	7	7	1	3	1	
q39	6	1	7	4	7	5	6	6	6	7	2	7	6	6	5	1	7	6	5	
q40	3	2	1	6	1	3	6	1	5	7	7	3	5	1	6	6	7	6	2	
q41	4	6	7	3	7	2	7	4	6	1	6	6	6	5	7	7	4	6	4	
q42	4	5	5	6	3	6	6	6	5	7	6	6	4	7	7	7	6	4	5	
q43	3	4	1	6	4	6	4	3	6	7	1	5	3	7	7	7	4	7	3	
q44	6	6	4	7	7	7	7	6	6	6	1	5	3	7	7	7	1	7	6	
q45	4	2	1	5	4	7	1	4	6	7	5	5	5	6	6	6	1	5	4	
q46	4	6	6	6	6	7	1	4	6	7	4	3	6	7	7	6	6	6	4	
q47	3	4	1	6	2	5	1	3	4	1	1	3	4	2	1	1	7	6	4	
q48	4	3	3	7	4	3	6	1	6	7	7	3	4	6	3	3	1	4	4	

Table 9. Basic Value Questionnaires Survey Results from Tashkent Group

Time Orientation	21	19	14	21	21	17	22	20	25	28	22	11	19	19	24	21	19	21	18	
Event Orientation	16	19	16	20	19	21	6	18	23	16	17	17	23	14	22	16	18	25	12	
Dichotomistic Thinking	19	23	19	20	26	22	15	14	24	20	22	14	23	25	23	25	21	18	15	
Holistic Thinking	17	17	14	22	20	22	16	18	21	23	14	18	22	19	15	15	14	20	14	
Crisis Orientation	23	25	24	20	26	27	27	21	25	26	18	22	17	28	27	27	13	24	17	
Noncrisis Orientation	14	15	20	18	15	10	8	13	18	16	21	18	19	24	20	23	20	26	12	
Task Orientation	20	20	20	22	13	14	24	20	21	25	16	19	15	21	24	27	23	18	13	
Person Orientation	16	13	26	16	26	13	25	22	24	15	22	19	23	20	25	10	18	23	12	
Status Focus	15	18	16	22	18	21	18	17	17	10	6	8	22	18	23	10	15	17	7	
Achievement Focus	16	10	12	23	21	22	22	17	19	22	18	16	18	14	12	19	24	15	15	
Concealment Vulnerability	14	13	12	24	10	14	10	9	17	14	10	12	15	15	10	15	21	21	8	
Willingness to Expose Vulnerability	15	14	17	20	10	17	22	15	14	19	13	16	16	23	18	12	16	19	14	

Table 10. Basic Value Questionnaires Survey Results from YBC Group

	YBC Group														
person	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
age group	4	2	2	5	2	3	5	4	4	4	5	4	4	5	5
gender	f	f	f	m	m	f	f	m	f	m	f	f	m	f	f
ethnicity	ko	ko	ko	ko	ko	ko	ch	ko	ch	ko	ko	jp	ko	ko	ko
q1	7	2	1	3	4	5	2	3	2	5	6	6	2	2	5
q2	4	2	2	4	4	6	4	4	1	5	3	1	5	3	5
q3	5	4	4	2	3	3	1	2	2	2	1	7	4	6	2
q4	7	2	3	6	3	4	6	2	2	6	4	1	5	4	5
q5	7	7	1	7	6	6	5	6	6	3	4	4	3	7	6
q6	6	5	4	6	7	5	3	7	6	3	6	4	5	7	3
q7	1	1	6	5	3	1	1	6	3	2	4	1	3	2	3
q8	6	3	6	6	2	4	2	6	5	3	6	1	2	6	6
q9	6	4	4	1	2	1	6	6	2	2	4	1	3	6	6
q10	1	1	4	4	6	6	1	3	2	2	5	7	2	2	2
q11	5	3	7	6	4	5	5	3	4	7	6	4	2	6	6
q12	6	7	6	5	4	4	4	2	6	6	5	7	4	2	4
q13	4	1	2	1	2	3	1	3	1	4	2	1	3	2	3
q14	7	2	4	6	3	3	5	7	6	6	5	4	4	5	6
q15	7	7	6	5	6	2	3	6	6	6	6	4	3	6	6
q16	7	6	7	6	6	6	3	7	6	6	5	4	4	5	6
q17	1	3	4	4	2	6	1	1	2	2	3	7	4	6	4
q18	2	2	5	4	7	4	3	5	4	3	3	7	3	6	3
q19	5	7	7	4	6	6	7	6	6	6	6	7	5	6	6
q20	4	3	5	4	5	3	2	2	5	3	4	4	4	2	4
q21	3	2	4	6	3	2	5	2	2	2	4	4	4	3	3
q22	2	1	1	2	2	1	4	2	1	4	2	1	5	3	5
q23	2	5	4	3	3	2	2	4	2	3	3	5	4	5	2
q24	4	2	1	7	4	3	2	2	6	3	6	7	4	5	6
q25	5	4	7	4	2	5	7	7	5	5	5	7	3	4	5
q26	6	3	3	6	5	5	2	3	4	5	3	7	3	6	5
q27	6	4	7	4	6	2	1	7	4	6	6	6	2	6	4
q28	7	7	4	4	3	2	7	6	2	3	2	1	6	6	5
q29	6	6	6	6	4	2	2	5	5	5	6	1	3	5	3
q30	4	4	7	6	7	7	5	7	6	5	5	7	4	2	6
q31	6	2	2	6	3	3	2	2	2	6	6	1	4	5	4
q32	1	1	1	4	2	3	3	4	2	5	6	6	4	5	3
q33	7	3	2	5	5	4	2	2	6	5	5	4	3	6	2
q34	6	2	2	4	3	6	4	6	5	5	3	2	5	7	5
q35	2	3	1	1	1	2	1	4	2	2	5	1	3	3	3

Table 10. Basic Value Questionnaires Survey Results from YBC Group

q36	6	6	6	6	2	2	2	3	4	6	3	6	2	3	2
q37	4	5	4	5	6	6	4	7	6	6	5	6	3	3	4
q38	4	6	5	5	5	6	4	7	4	6	3	7	5	5	3
q39	7	4	3	6	5	7	6	5	4	6	6	7	6	7	5
q40	3	2	7	2	4	3	2	1	4	3	6	4	4	5	4
q41	3	3	1	3	4	4	6	2	3	5	6	1	4	2	4
q42	6	4	3	6	3	3	5	3	3	5	6	7	3	4	3
q43	4	2	5	3	3	4	4	2	2	5	4	1	3	3	2
q44	7	7	7	6	6	5	7	6	6	6	6	7	7	5	5
q45	6	5	5	4	5	4	1	6	5	3	5	6	4	3	4
q46	7	1	1	4	5	3	1	6	5	3	4	6	4	5	4
q47	4	1	4	2	5	4	4	4	2	3	3	1	5	3	2
q48	4	6	6	4	2	5	6	4	4	6	5	6	4	5	3
Time Orientation	19	20	27	18	14	21	25	20	19	24	22	24	14	21	20
Event Orientation	21	16	12	22	19	15	13	17	19	14	19	13	15	20	17
Dichotomistic Thinking	27	16	13	20	23	14	9	21	23	17	21	18	15	24	15
Holistic Thinking	23	13	14	17	19	17	7	14	16	16	18	23	13	13	18
Crisis Orientation	24	24	27	23	23	22	19	22	24	23	21	25	19	14	21
Noncrisis Orientation	14	7	17	20	12	10	12	12	9	15	18	7	14	13	12
Task Orientation	19	14	20	20	13	15	9	17	14	16	21	21	11	22	17
Person Orientation	16	10	7	15	15	18	20	13	9	20	17	10	20	15	19
Status Focus	8	10	15	17	20	19	11	19	12	16	17	27	14	18	11
Achievement Focus	24	15	17	23	14	15	17	19	18	24	17	17	14	15	17
Concealment Vulnerability	12	14	16	8	11	10	6	11	10	10	15	17	15	19	11
Willingness to Expose Vulnerability	23	14	12	10	10	12	18	21	10	14	11	5	17	21	19

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

Armenian Group																				
person	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
age group	2	2	2	2	1	4	2	2	3	4	1	2	4	2	1	2	1	1	2	2
gender	f	f	m	f	f	f	f	f	m	m	f	m	f	f	f	f	f	f	f	f
ethnicity	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h
q1	3	4	4	2	5	4	2	5	4	1	3	6	3	1	2	2	1	3	3	2
q2	6	7	4	6	4	5	3	7	3	7	5	3	3	4	3	6	7	4	6	4
q3	1	1	2	3	2	1	4	5	1	1	2	2	1	1	1	1	1	1	1	1
q4	4	4	3	4	6	1	7	5	1	1	4	1	1	7	2	3	1	1	5	4
q5	1	1	2	1	1	1	1	3	1	1	5	4	4	1	4	3	1	2	2	2
q6	3	4	2	3	5	1	3	4	1	2	5	5	2	7	4	4	3	2	4	2
q7	5	1	4	3	4	1	5	3	1	2	4	2	6	1	3	5	4	3	2	2
q8	5	1	2	4	3	4	4	4	5	3	3	5	1	4	6	6	6	4	2	4
q9	4	4	5	3	6	2	4	4	5	3	3	3	2	2	2	3	7	4	5	7
q10	1	5	1	2	3	4	5	4	1	2	1	1	2	1	3	6	3	2	1	1
q11	7	7	4	4	5	1	6	6	7	7	4	3	3	7	6	5	6	6	6	2
q12	5	4	5	4	7	1	7	3	7	6	4	2	3	7	5	6	5	5	7	4
q13	5	4	3	2	2	7	1	6	5	5	2	1	1	7	1	1	3	2	5	2
q14	2	4	2	6	4	5	7	3	6	2	4	6	2	7	5	6	7	1	6	7
q15	3	7	5	6	6	2	5	6	7	5	4	5	3	7	4	5	7	6	4	4
q16	4	7	6	5	6	1	4	6	7	6	3	7	1	7	2	3	7	7	6	1
q17	5	6	2	4	4	1	6	3	7	1	4	2	3	4	7	6	4	6	6	1
q18	5	1	2	4	1	1	2	3	1	1	2	4	3	1	5	5	1	1	1	1
q19	4	7	3	5	6	1	7	6	7	6	2	6	1	7	7	4	4	4	7	7
q20	3	4	2	4	3	1	7	6	1	3	4	3	3	4	5	3	1	2	4	1
q21	3	2	4	5	2	5	1	6	1	3	3	6	1	1	5	3	2	3	3	4
q22	3	1	2	2	1	7	1	2	1	1	1	1	3	1	1	1	1	2	1	1
q23	3	4	3	3	5	3	6	5	1	2	7	4	3	7	1	6	2	3	3	4
q24	5	6	3	5	6	4	6	6	7	2	6	5	6	7	5	5	4	6	6	1
q25	5	5	3	5	7	1	6	4	4	4	4	6	3	7	4	7	3	3	6	1
q26	4	2	6	4	6	2	6	7	7	6	4	6	6	7	7	6	7	7	5	7
q27	3	4	5	5	6	4	6	4	6	7	3	7	7	4	6	6	7	5	4	4
q28	7	7	6	5	3	2	6	5	7	5	6	6	5	7	7	5	7	7	6	1
q29	6	4	4	4	5	5	6	4	7	5	4	7	7	4	6	2	7	5	7	4
q30	7	6	5	5	4	1	3	5	7	5	6	3	4	7	6	7	6	7	7	4
q31	5	5	4	4	2	4	2	6	5	2	5	3	5	4	5	2	5	6	2	7
q32	4	2	3	5	5	5	1	4	1	5	2	6	1	2	6	1	4	3	3	4
q33	3	1	3	4	6	1	3	6	1	3	6	4	7	2	4	4	6	2	2	4
q34	5	5	4	4	6	4	2	6	4	3	6	5	3	7	1	5	6	3	3	7
q35	1	1	2	3	5	1	3	6	1	4	4	3	6	1	1	2	1	4	2	2

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

q36	4	4	4	2	3	4	2	5	7	6	4	3	6	1	3	5	6	6	6	7
q37	4	3	4	5	6	4	3	5	7	6	5	7	7	1	5	4	6	4	6	1
q38	6	5	5	2	6	6	1	3	7	5	4	5	3	4	5	5	5	3	7	7
q39	6	2	5	4	5	7	3	6	5	4	6	3	7	2	6	4	5	4	5	7
q40	6	3	3	4	7	1	2	4	1	3	4	6	3	7	5	2	5	4	3	4
q41	6	4	4	3	6	5	3	5	4	5	6	6	1	7	2	5	5	2	6	4
q42	7	1	6	5	6	7	4	6	7	6	4	5	7	7	7	7	7	6	7	4
q43	5	3	5	4	5	5	4	7	7	5	4	7	3	7	3	6	5	7	7	4
q44	7	7	7	7	7	3	7	6	7	2	4	7	7	7	6	6	6	7	7	7
q45	5	6	4	4	3	4	6	7	1	4	4	4	7	2	5	4	6	5	4	1
q46	1	6	4	4	6	3	4	7	7	4	6	7	3	7	6	6	6	5	5	7
q47	2	6	5	4	1	3	4	5	1	4	5	2	7	3	5	1	1	6	4	4
q48	7	7	3	4	6	5	4	3	7	6	5	5	7	7	5	5	6	5	4	7
Time Orientation	23	26	13	18	24	8	23	19	25	23	15	20	14	28	22	21	19	18	23	17
Event Orientation	14	17	14	14	13	13	17	18	16	12	20	18	24	15	20	11	13	19	19	11
Dichotomistic Thinking	10	18	14	17	23	7	15	23	16	14	21	21	15	23	18	19	22	15	15	17
Holistic Thinking	15	16	16	14	17	11	21	25	13	14	15	19	19	14	19	15	15	17	16	11
Crisis Orientation	23	24	23	21	24	6	21	20	28	19	17	19	15	28	19	22	24	26	27	16
Noncrisis Orientation	18	11	17	16	13	15	12	22	14	12	16	18	15	13	16	16	16	19	14	17
Task Orientation	20	12	15	18	19	16	20	17	25	17	14	19	18	19	26	25	24	21	19	13
Person Orientation	21	14	15	15	16	24	10	20	13	17	18	13	14	14	12	16	18	12	18	16
Status Focus	16	13	11	13	15	16	9	14	10	13	9	16	9	8	19	17	13	9	12	13
Achievement Focus	14	15	13	17	19	14	19	18	21	15	17	17	16	16	15	18	20	12	23	19
Concealment Vulnerability	11	9	10	13	19	6	15	20	4	10	17	15	13	16	8	11	9	12	9	11
Willingness to Expose Vulnerability	21	20	18	14	17	15	13	21	21	16	17	15	11	23	11	14	23	16	19	17
person	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40
age group	2	1	1	2	1	2	2	1	1	1	1	2	2	2	2	2	1	2	2	2
gender	f	f	m	m	m	m	m	f	f	f	f	f	f	f	f	f	f	m	f	f
ethnicity	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h
q1	1	4	4	4	2	7	2	1	1	4	4	5	2	6	6	5	5	2	5	3
q2	1	4	6	5	6	6	7	4	4	7	6	6	3	5	5	4	7	7	6	7
q3	1	3	4	1	1	1	2	1	1	4	3	1	5	2	4	2	3	1	7	1
q4	1	4	2	6	4	6	6	3	1	2	6	6	3	2	6	2	2	4	5	1
q5	1	5	2	4	2	2	3	1	1	6	1	6	3	1	3	7	4	2	6	7
q6	1	5	5	3	4	3	4	4	2	2	4	2	3	1	5	7	4	2	3	7
q7	1	1	4	5	3	4	5	7	6	6	2	3	2	2	3	4	1	2	4	5
q8	1	6	5	6	6	6	4	4	4	6	7	4	4	5	5	7	2	7	5	7
q9	1	3	3	2	3	7	6	6	6	2	4	4	2	4	4	5	5	6	7	1

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

q10	1	2	4	6	3	2	2	4	4	2	2	2	2	1	3	1	1	5	4	1
q11	5	6	7	7	7	6	5	4	4	6	7	6	3	4	6	6	3	7	7	1
q12	6	6	6	6	2	5	5	1	1	2	7	6	4	5	5	6	4	7	5	6
q13	1	2	6	4	2	4	6	5	1	6	1	4	1	1	2	7	6	7	7	7
q14	7	6	5	4	7	5	6	1	1	6	6	5	5	7	6	5	5	6	5	7
q15	1	5	4	3	5	5	4	3	4	6	5	5	4	5	5	7	5	7	7	5
q16	5	6	6	7	6	5	7	5	6	6	5	6	2	7	5	5	7	7	6	6
q17	1	2	5	2	3	7	5	7	7	2	6	3	1	7	5	4	4	4	7	6
q18	1	3	4	5	2	2	1	4	4	6	2	5	2	6	4	6	5	2	2	6
q19	6	7	5	6	5	2	4	3	3	6	7	5	4	5	5	7	2	7	6	7
q20	1	6	3	3	7	4	4	1	1	6	2	4	3	2	3	2	6	6	4	7
q21	1	3	2	2	4	3	3	3	3	2	2	4	2	6	5	1	4	1	4	1
q22	1	5	3	2	1	2	5	1	1	2	1	2	1	2	2	1	3	6	6	6
q23	1	3	4	7	4	1	1	7	7	6	4	3	3	5	2	4	2	1	2	4
q24	6	6	5	5	3	6	6	7	7	2	7	4	6	5	4	7	5	7	5	7
q25	4	7	5	4	5	4	4	6	6	2	7	6	5	4	4	7	3	4	5	7
q26	6	5	5	6	3	2	7	4	4	6	3	6	7	5	5	6	3	7	4	7
q27	6	4	5	4	5	5	5	3	3	2	4	5	5	2	5	4	1	7	4	7
q28	4	1	4	5	2	7	6	7	7	6	2	4	2	5	5	4	2	5	6	1
q29	4	3	3	6	6	3	5	3	2	6	6	4	3	6	5	4	2	7	4	4
q30	5	5	5	5	7	5	6	3	3	6	7	7	6	7	6	7	5	6	3	4
q31	5	4	4	3	3	3	7	4	4	6	3	5	2	4	6	4	6	2	3	1
q32	7	4	3	5	6	5	5	4	4	2	6	5	4	4	3	6	4	6	3	1
q33	4	5	7	6	4	5	5	5	5	1	7	4	2	1	4	7	5	3	2	5
q34	5	5	5	5	3	7	7	1	1	2	5	3	2	4	5	5	6	5	6	1
q35	2	3	3	3	2	6	6	2	2	2	7	1	1	1	2	7	5	2	2	1
q36	6	4	4	6	6	4	3	6	6	6	6	6	4	1	5	3	6	1	4	1
q37	5	6	6	4	6	6	6	4	4	6	7	6	3	6	4	6	5	6	2	7
q38	5	6	5	4	4	6	6	1	1	1	6	3	4	5	5	5	6	7	5	4
q39	6	4	5	5	4	5	4	1	1	6	5	4	5	5	5	6	4	4	6	6
q40	7	4	4	3	6	2	1	2	2	6	7	4	6	1	4	7	3	3	5	7
q41	7	4	4	4	6	7	7	1	1	6	1	5	4	3	5	5	6	6	6	1
q42	4	5	4	5	7	6	6	4	4	6	4	5	2	7	4	7	7	7	7	7
q43	4	5	5	7	4	7	6	3	3	6	6	5	4	6	6	7	6	7	7	2
q44	7	6	4	7	5	7	6	6	6	7	7	7	4	5	6	6	5	7	7	7
q45	4	4	6	7	2	4	7	2	2	2	2	7	5	4	6	7	5	6	1	7
q46	4	6	4	4	4	5	4	6	6	6	7	4	5	2	7	6	6	5	4	7
q47	4	2	4	2	3	4	5	4	4	1	3	4	4	2	5	2	2	5	6	1
q48	1	7	5	6	4	4	7	7	7	6	7	5	5	3	6	7	6	7	6	7

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

Time Orientation	16	27	22	23	21	16	20	20	20	20	28	22	17	16	21	27	14	25	24	22
Event Orientation	15	16	14	17	14	15	19	15	14	15	17	18	16	14	17	20	13	21	21	19
Dichotomistic Thinking	10	21	20	16	17	18	17	18	17	15	23	15	14	9	21	27	20	17	16	24
Holistic Thinking	12	19	18	20	14	17	20	8	8	18	11	22	17	17	20	20	19	21	14	24
Crisis Orientation	23	23	21	25	20	22	24	15	16	21	26	26	16	24	22	24	21	27	21	23
Noncrisis Orientation	11	13	15	17	14	17	21	17	16	20	13	17	10	18	20	16	17	12	18	9
Task Orientation	12	17	19	17	21	24	20	18	18	16	21	17	12	21	19	22	14	25	23	27
Person Orientation	15	17	18	16	17	20	23	7	7	21	13	17	13	15	17	16	20	23	24	20
Status Focus	14	15	16	20	15	15	14	13	13	11	16	15	12	16	15	18	16	20	14	12
Achievement Focus	19	20	17	20	23	21	21	14	12	20	25	23	15	16	21	16	18	17	16	16
Concealment Vulnerability	11	13	15	14	13	10	10	12	12	18	21	9	15	9	12	20	13	7	16	13
Willingness to Expose Vulnerability	11	11	18	16	10	25	25	19	15	16	12	15	7	14	16	21	19	23	26	10
person	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60
age group	1	1	1	1	2	1	1	1	2	1	2	2	2	1	1	1	2	1	1	2
gender	f	m	m	f	f	m	m	f	m	f	m	f	f	f	f	f	f	f	m	f
ethnicity	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h	h
q1	5	4	3	1	1	3	4	4	4	6	4	2	5	1	3	5	4	3	1	4
q2	5	7	5	1	4	5	5	6	2	4	5	7	5	7	7	6	7	5	6	7
q3	3	4	5	1	1	1	1	2	3	3	4	4	5	1	1	1	3	3	1	1
q4	4	7	3	7	7	4	4	4	1	1	5	4	6	5	6	6	4	5	4	4
q5	6	4	1	7	2	6	4	6	4	1	3	1	1	1	4	2	5	4	5	7
q6	2	7	1	2	2	3	4	3	1	6	4	3	1	1	2	1	5	1	5	4
q7	2	4	2	1	5	4	4	1	3	2	7	2	3	7	5	1	2	3	3	4
q8	6	7	4	4	6	5	5	3	5	3	5	5	2	7	7	5	6	6	3	5
q9	7	4	3	2	5	6	6	1	5	3	6	6	4	7	4	7	7	5	5	4
q10	1	4	1	1	1	2	6	1	2	2	3	2	1	1	4	4	1	4	2	2
q11	7	7	7	5	7	4	5	6	2	5	5	7	5	7	7	7	2	5	6	7
q12	5	7	3	3	7	5	3	5	3	3	5	5	5	1	7	7	1	6	6	7
q13	5	4	5	1	4	3	3	3	4	1	2	6	1	7	5	4	7	1	5	7
q14	7	7	7	7	7	4	4	4	5	6	5	5	6	7	5	3	7	3	6	6
q15	7	7	6	6	7	6	5	5	4	4	5	1	2	7	3	6	2	4	5	6
q16	6	7	5	5	7	6	5	4	4	5	6	7	6	5	5	6	6	7	6	6
q17	5	4	3	7	7	5	6	3	4	1	6	4	7	7	3	5	6	6	4	2
q18	1	4	4	2	4	2	3	6	2	3	5	2	4	1	4	2	4	5	2	1
q19	7	7	7	5	6	5	4	3	2	6	7	7	6	6	6	7	7	7	5	7
q20	2	4	4	7	5	5	3	1	2	5	4	4	3	1	5	4	4	4	4	4
q21	4	1	1	2	5	3	4	3	2	1	5	1	4	6	1	2	6	2	3	1
q22	2	1	3	1	2	4	4	1	3	1	4	6	3	7	1	1	1	3	4	6
q23	4	4	4	2	1	2	3	4	3	2	4	2	3	1	2	5	3	2	3	4

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

q24	6	4	6	7	6	3	4	4	4	4	5	7	3	7	5	3	5	5	5	7
q25	7	7	5	7	7	4	3	5	2	1	5	7	5	1	6	7	5	4	4	7
q26	7	7	4	4	5	3	4	4	2	1	6	5	3	6	2	6	3	3	5	7
q27	6	7	4	5	7	5	4	4	4	4	6	3	2	5	7	6	7	7	6	4
q28	4	7	6	3	2	4	4	2	6	4	3	6	6	7	2	2	7	3	5	1
q29	4	4	5	5	6	6	7	5	4	4	6	6	3	5	7	2	7	6	4	4
q30	3	7	7	7	4	6	5	5	4	1	5	6	2	3	6	4	2	5	4	6
q31	5	4	6	1	4	5	2	4	3	4	5	5	2	1	4	2	7	4	4	4
q32	4	4	7	2	1	4	3	3	2	4	5	5	2	1	5	3	3	4	5	5
q33	5	1	5	3	2	7	1	4	2	5	7	6	3	1	4	5	4	2	4	7
q34	7	7	3	2	2	3	5	4	6	4	2	5	6	7	3	4	3	3	4	6
q35	5	1	1	1	2	6	4	2	3	3	5	3	6	7	5	5	5	1	2	1
q36	7	4	4	6	5	6	5	4	4	6	5	4	3	7	6	6	6	4	5	6
q37	7	4	5	6	7	6	7	6	3	6	6	6	5	1	7	5	7	6	6	6
q38	3	7	2	2	5	4	6	4	1	1	6	5	1	1	6	4	4	7	4	7
q39	5	4	3	1	1	3	6	4	6	7	6	7	5	7	5	4	3	5	3	4
q40	1	4	4	7	7	2	1	5	2	5	2	2	3	1	5	6	7	4	4	4
q41	6	7	2	1	4	4	2	6	5	1	3	7	2	1	3	6	7	5	5	5
q42	7	7	6	5	7	5	6	4	4	4	5	5	6	7	6	7	1	6	6	7
q43	7	4	7	4	7	5	4	4	2	5	6	5	5	7	5	7	6	4	4	6
q44	6	7	7	6	7	4	4	3	3	7	4	5	7	6	3	5	1	7	5	6
q45	5	4	2	7	4	4	5	4	4	7	5	4	3	1	4	2	1	3	4	4
q46	6	4	2	7	4	5	7	4	3	7	6	6	5	1	7	4	7	4	4	6
q47	5	4	3	1	1	3	6	4	3	4	4	3	2	7	2	2	7	2	4	1
q48	7	4	4	6	7	3	3	2	3	6	3	4	5	7	6	7	7	6	6	7
Time Orientation	28	25	23	23	27	16	15	16	9	18	20	25	21	21	25	28	21	22	21	28
Event Orientation	21	16	15	20	15	18	21	19	15	13	18	17	9	20	18	9	24	17	18	19
Dichotomistic Thinking	20	19	14	18	15	21	17	16	10	22	22	16	11	10	16	16	18	11	18	23
Holistic Thinking	19	19	13	19	15	15	16	13	12	19	19	15	14	9	14	17	12	13	14	19
Crisis Orientation	20	28	22	21	25	21	17	17	14	16	20	23	20	15	21	22	10	25	21	25
Noncrisis Orientation	18	13	16	8	21	17	14	12	10	12	23	13	14	21	15	12	21	13	14	15
Task Orientation	24	25	17	21	27	20	21	14	17	12	22	17	17	26	23	23	20	25	19	18
Person Orientation	18	19	13	4	11	16	17	17	16	13	18	27	15	22	16	17	18	18	18	22
Status Focus	9	19	14	7	11	12	18	14	7	10	19	14	8	4	19	13	12	20	13	15
Achievement Focus	25	22	19	26	26	20	20	18	13	19	21	19	20	20	24	20	24	18	21	22
Concealment Vulnerability	13	13	14	11	11	11	9	13	11	13	15	11	17	10	13	17	18	10	10	10
Willingness to Expose Vulnerability	23	22	17	8	13	16	18	10	21	12	13	23	17	28	14	17	24	12	19	18

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

person	61	62	63	64	65	66	67	68	69	70	71								
age group	1	2	2	1	2	2	2	2	2	3	1								
gender	f	m	f	f	m	f	f	f	f	f	f								
ethnicity	h	h	h	h	h	h	h	h	h	h	h								
q1	1	4	2	3	7	4	6	5	5	1	2								
q2	4	6	6	6	6	6	4	5	5	5	5								
q3	1	3	2	3	1	1	5	1	2	1	1								
q4	6	6	4	6	4	5	5	1	1	6	2								
q5	1	2	6	3	2	7	4	2	4	2	2								
q6	2	5	2	2	1	2	2	3	3	4	3								
q7	4	4	4	4	2	1	3	1	2	2	1								
q8	6	6	3	4	5	6	3	7	3	5	3								
q9	7	4	6	4	7	4	3	5	5	6	1								
q10	1	1	2	6	1	3	6	1	1	1	1								
q11	7	7	7	5	4	6	5	7	2	7	6								
q12	5	7	6	7	1	4	6	6	4	7	5								
q13	7	5	6	5	1	4	4	4	1	3	2								
q14	7	7	6	6	7	4	4	6	5	6	5								
q15	6	6	6	5	7	5	3	7	6	6	2								
q16	7	5	6	7	7	6	5	7	6	6	4								
q17	7	6	5	2	7	7	5	4	5	6	4								
q18	1	5	4	3	1	4	6	1	4	3	3								
q19	4	6	6	7	7	6	3	7	6	5	6								
q20	6	3	4	5	7	4	6	5	3	2	3								
q21	2	7	3	3	6	4	4	2	5	1	3								
q22	4	4	3	1	1	4	3	1	1	3	2								
q23	6	5	2	4	5	4	5	1	3	5	4								
q24	6	2	7	5	7	7	4	6	3	5	4								
q25	1	3	5	5	7	7	6	7	5	5	3								
q26	4	6	6	5	3	6	5	7	5	6	5								
q27	4	5	6	6	7	7	3	5	2	6	5								
q28	7	2	2	5	3	7	3	7	7	7	5								
q29	4	3	4	4	1	4	3	4	3	7	4								
q30	4	4	6	3	6	6	5	6	7	7	4								
q31	5	5	4	3	4	5	3	1	2	7	3								
q32	1	4	4	2	7	4	2	1	3	4	3								
q33	2	4	4	3	7	4	2	4	4	1	4								
q34	3	6	6	2	7	5	4	2	7	5	4								
q35	4	7	6	1	2	6	3	6	1	1	1								
q36	4	5	5	4	7	7	6	7	6	7	5								
q37	1	6	4	6	7	7	5	4	6	5	2								

Table 11. Basic Value Questionnaires Survey Results from Armenian Group

q38	4	4	6	6	7	6	3	6	4	5	3								
q39	4	5	5	4	1	4	3	7	2	5	4								
q40	1	2	4	4	1	7	6	4	2	7	5								
q41	2	3	2	4	1	5	5	5	2	4	6								
q42	7	2	6	6	1	6	3	7	4	7	5								
q43	6	7	5	5	4	4	3	6	5	7	3								
q44	5	7	7	7	7	7	6	5	3	5	6								
q45	4	6	4	6	3	6	5	2	4	5	4								
q46	2	7	5	7	7	6	5	4	2	2	4								
q47	6	5	2	4	7	2	3	3	2	6	2								
q48	4	4	7	6	4	6	4	6	2	5	5								
Time Orientation	16	20	25	23	22	25	18	27	15	22	20								
Event Orientation	17	12	19	16	17	20	14	15	12	20	12								
Dichotomistic Thinking	12	22	17	17	22	17	12	18	15	13	13								
Holistic Thinking	15	19	16	19	20	20	22	19	17	14	14								
Crisis Orientation	21	23	25	24	21	23	22	24	20	25	19								
Noncrisis Orientation	17	23	16	15	16	14	13	10	14	17	10								
Task Orientation	24	19	20	18	20	26	14	23	14	24	17								
Person Orientation	14	18	16	15	9	19	15	18	10	17	17								
Status Focus	7	14	16	17	16	17	17	9	12	13	10								
Achievement Focus	18	24	19	22	25	23	20	18	18	24	14								
Concealment Vulnerability	12	17	14	12	9	18	19	12	8	14	11								
Willingness to Expose Vulnerability	24	17	20	16	18	20	14	18	20	21	12								

APPENDIX D

SURVEY RESULTS OF STRENGTHS IN CHURCH EXPERIENCE
BY BBC-TASHKENT MEMBERS

Table 12. Survey of Strengths in Church Experience by BBC-Tashkent Members

ID	Age	M/F	Years at BBC	Strengths	Code
1	48	f	29	Leader's attention for each person	Attention to each person
				Good atmosphere - unity	Church unity
				Faith in God lived out in life	Church unity
2	58	f	5	Friendly atmosphere to new people	Good attention to new comer
				Good spiritual support by leaders and everyone	Spiritual training
3	52	m	27	Good relationships in the church	Church unity
				Leaders' parental heart and care	Love and care
				Spiritual training to help deepen the relationship with God	Spiritual training
4	50	f	12	Friendliness	Good atmosphere
				Support and care	Love and care
				Humility	Good integrity
				Unity	Church unity
				Wisdom	Good integrity
5	18	f	18	Love for each person at church including the family and relatives	Love and care
				Service	Good atmosphere
				Faithfulness to each person even for the closed and the unlovable	Church unity
				Attention to each person	Attention to each person
				Unity in the ministry	Church unity
6	43	f	12	Family atmosphere	Good atmosphere
				Friendliness	Good atmosphere
				Care for church members	Love and care
				Taking the word of God seriously even lay people taking notes of sermons	Word of God
7	23	f	23	Very attentive to each person	Attention to each person
				Good atmosphere during the fellowship	Good fellowship
8	23	m	23	The church building is not far from home.	
				members	Love and care
				The abundance of the word of God	Word of God
				All sorts of fellowship	Good fellowship
9	47	f	25	cordial atmosphere of fellowship	Good fellowship
				caring and participating in people's lives	Love and care
				studying God's word and meditating	Word of God
				Spiritual discipline to love the word of God, to think and to reflect	Spiritual training

Table 12. Survey of Strengths in Church Experience by BBC-Tashkent Members

10	50	f	26	Good atmosphere	Good atmosphere
				care and attention to each person	Attention each person
11	53	f	31	Kind greetings to a new comer	Good attention to new comer
				Good atmosphere and free fellowship	Good fellowship
				No pressure to become a believer	Good atmosphere
				Personal interest and in the problem of the family and prayreful support	Love and care
				One-on-one and group lessons	Word of God
12	82	f	27	Attentiveness	Attention to each person
				Honesty	Good integrity
				Compactness	Good atmosphere
				Silence	Good atmosphere
13	72	f	16	Listening to the word of God	Word of God
				Fellowship with people	Good fellowship
				People are considerate, caring and all having loving hearts	Love and care
14	56	f	28	Take the word of God seriously	Word of God
				Take prayer seriously	Spiritual training
				Providing commentary to understand the word of God better	Word of God
				understanding the Word, discipline and respect for elders.	Spiritual training
				Physical help for health and financial need	Love and care
15	52	f	32	Attention to and interest in each person	Attention to each person
				Family like fellowship and relationships	Good fellowship
				Study of the Word of God	Word of God
16	20	f	20	fellowship	Good fellowship
				Relationship in Christ	Church unity
				Leaders are available	Good leadership
				Value of one person	Attention to each person
				Serious attitude toward God's word	Word of God
17	47	m	23	Open and warm greeting	Good atmosphere
				Individual approach to each person	Attention to each person
				Fellowship through the Bible study	Word of God
				Unity of the family of God	Church unity
18	52	m	26	brothers	Good fellowship
				Availability	Good integrity
				Free fellowship	Good atmosphere
19	24	m	24	members	Church unity
				Strong emphasis on the word of God	Word of God
				On going help from all church members	Love and care
20	50	f	25	meetings	Church unity

Table 12. Survey of Strengths in Church Experience by BBC-Tashkent Members

				Many young people around. Open and enthusiastic interest by the foreigners	Good atmosphere
				Caring leaders who are available, funny and trustworthy	Good leadership
				group	Good atmosphere
				The unity of church	Church unity
21	19	m	19	seriously	Good leadership
				Always trying to think about everyone in all aspects and situations	Attention to each person
22	68	f	7	God	Spiritual training
23	73	f	13	Love and attention to the new comers	Good attention to new comer
				Teaching. Help to understand the Word in different ways.	Word of God
				Support in difficult moments	Love and care
24	75	m	26	Sermons and messages that are very helpful	Word of God
				missionaries	Good leadership
25	16	f	16	Retreats for all churches	Spiritual training
				Fellowship	Good fellowship
				Prayer	Spiritual training
				Sunday msgs, Bible studies	Word of God
26	19	f	19	Allowing to serve which make feel involved and comfortable	Good atmosphere
27	55	f	32	Studying the word of God	Word of God
				Take quality more important than quatity	Good integrity
				Importance of one person	Attention to each person
				Leaders living according to the Word	Good leadership
28	53	f	33	Focus on the word of God	Word of God
				Watching Christian documentaries and movies	Spiritual training
				Reading Christian books	Spiritual training
				Regular devotional group sharing	Spiritual training
29	55	m	32	Leaders with srtong commitment to God	Good leadership
				Powerful preaching of the Word of God	Word of God
				Consistent strong covenant relationship	Church unity
				Good fellowship time	Good fellowship
30	50	m	23	Emphsis on the study of God's word	Word of God
				Importance of developing relationships	Church unity
				Suport of God's fmily, love and care	Love and care
				dedication	Good leadership
31	70	m	25	Attention to one person, taking the value of one person	Attention to each person
				Real family atmosphere of love and goodwill. Caring for and serving others	Love and care

Table 12. Survey of Strengths in Church Experience by BBC-Tashkent Members

				members	Church unity
				Good fellowship and food	Good fellowship
				Serious Bible study, education and training by the leaders	Spiritual training
32	50	f	25	The authority of the Word of God, indepth study of God's Word	Word of God
				Caring for people	Love and care
				Leaders living out what they preach and exemplifying the love for God	Good leadership
				Focus on the strggle against sin and an uncompromising life	Spiritual training
33	47	f	31	Individual attention to each person	Attention to each person
				The Word of God - One on one study	Word of God
				Leaders' visiting unbelieving relatives and neighbors of members	Good leadership
				A lot of fellowship	Good fellowship
				Leader's constant guidance and teaching	Spiritual training

APPENDIX E

SPIRITUAL WELL-BEING SCALE WITH ADDITIONAL QUESTIONNAIRES IN ENGLISH & ARMENIAN LANGUAGES³

Spiritual Well-Being Scale Հոգևոր բարեկեցության սանդղակ

Birth Year (Ծննդյան տարի): _____

Gender: Male or Female (Մեռ՝ Արական կամ Իգական)

Ethnicity (Ազգություն): _____

From Artsakh: Yes or No (Արցախից եք՝ այո կամ ոչ)

If yes, the date when you moved to Yerevan (Եթե Արցախից եք, ապա նշեք օրը երբ տեղափոխվել եք Երևան): _____

For each of the following statements circle the choice that best indicates the extent of your agreement/disagreement as it describes your personal experience (Հետևյալ պնդումներից յուրաքանչյուրի համար շրջանի մեջ վերցրեք այն տարբերակը, որը լավագույնն է նկարագրում ձեր համաձայնության / անհամաձայնության աստիճանը՝ ելնելով ձեր անձնական փորձառությունից)

SA (ԼՀ): Strongly Agree (Լիովին Համաձայն եմ)
MA (ՄՀ): Moderately Agree (Մասնակիորեն Համաձայն եմ)
A (Հ): Agree (Համաձայն եմ)
D (ՀԶ): Disagree (Համաձայն Չեմ)
MD (ՄՀԶ): Moderately Disagree (Մասնակիորեն Համաձայն Չեմ)
SD (ԿՀԶ): Strongly Disagree (Կտրականապես Համաձայն Չեմ)

1. I don't find much satisfaction in private prayer with God (Ես առանձնապես բավարարվածություն չեմ ստանում Աստծո հետ աղոթքից).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

2. I don't know who I am, where I came from, or where I'm going (Ես չգիտեմ թե ով եմ, որտեղից եմ գալիս և ուր եմ գնում).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

3. I believe that God loves me and cares about me (Ես հավատում եմ, որ Աստված սիրում է ինձ և հոգ է տանում իմ մասին).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

4. I feel that life is a positive experience (Ես գգում եմ, որ կյանքը դրական փորձառություն է).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

3. Note: SWB Scale © 1982 by Craig W. Ellison and Raymond F. Paloutzian. All rights reserved. The format has been modified. Also, it was translated into Armenian language. The questionnaires from 21 to 35 were added to the original.

5. I believe that God is impersonal and not interested in my daily situations (Ես հավատում եմ, որ Աստված անանձնական է և հետաքրքրված չէ ինձ հետ կատարվող ամենօրյա իրադարձություններով)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

6. I feel unsettled about my future (Ես անհանգստանում եմ իմ ապագայի համար)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

7. I have a personally meaningful relationship with God (Ես անձնապես ունեմ իմաստալի հարաբերություններ Աստծո հետ)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

8. I feel very fulfilled and satisfied with life (Ես բավարարված եմ և գոհ իմ կյանքից)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

9. I don't get much personal strength and support from my God (Ես առանձնապես չեմ ստանում անձնական ուժ և սատարում Աստծո կողմից)

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

10. I feel a sense of well-being about the direction my life is headed in (Ես լավ կանխագագում ունեմ ապագայիս ուղղվածության հանդեպ)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

11. I believe that God is concerned about my problems (Ես հավատում եմ, որ Աստված մտահոգվում է իմ խնդիրներով)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

12. I don't enjoy much about life (Ես կյանքից առհասարակ շատ հաճույք չեմ ստանում)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

13. I don't have a personally satisfying relationship with God (Ես չունեմ անձնապես բավարարող հարաբերություններ Աստծո հետ)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

14. I feel good about my future (Ես լավ զգացողություն ունեմ իմ ապագայի մասին)

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

15. My relationship with God helps me not to feel lonely (Իմ հարաբերություններն Աստծո հետ օգնում են ինձ մենակ չզգալ)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

16. I feel that life is full of conflict and unhappiness (Ես զգում եմ, որ կյանքը լի է բախումներով և դժբախտություններով)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

17. I feel most fulfilled when I'm in close communion with God (Ես առավելագույնս բավարարված եմ զգում, երբ սերտ կապի մեջ եմ Աստծո հետ)։

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

18. Life doesn't have much meaning (Կյանքն առանձնապես իմաստալից չէ).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
19. My relation with God contributes to my sense of well-being (Իմ հարաբերություններն Աստծո հետ մեծ ավանդ ունեն իմ բարեկեցության մեջ).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
20. I believe there is some real purpose for my life (Ես հավատում եմ, որ իմ կյանքն ինչ-որ իրական նպատակ ունի).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
21. I am affected by the Armenian Genocide (Ինձ վրա իր ազդեցությունն ունի Հայոց Ցեղասպանությունը).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
22. My parents and relatives are still affected by the Armenian Genocide (Իմ ծնողների և ազգականների վրա մինչև հիմա Հայոց Ցեղասպանությունն ունի իր ազդեցությունը).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
23. The whole nation of Armenia is still affected by the Armenian Genocide (Ամբողջ հայ ազգի վրա մինչև հիմա իր ազդեցությունն ունի Հայոց Ցեղասպանությունը).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
24. I am a Christian (Ես քրիստոնյա եմ).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
25. I believe in Jesus Christ (Ես հավատում եմ Հիսուս Քրիստոսին).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
26. The Bible is true (Աստվածաշունչը ճշմարիտ է).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
27. The Bible is a myth (Աստվածաշունչը առասպել է).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
28. The Bible is relevant to my personal life (Աստվածաշունչը արդիական է իմ անձնական կյանքում).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
29. I read the Bible on my own (Ես ինքնուրույն կարդում եմ Աստվածաշունչը).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
30. I want to learn the Bible from someone who is knowledgeable (Ես ուզում եմ սովորել Աստվածաշունչը գիտակի օգնությամբ).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)
31. I am interested in other religions besides Christianity (Ինձ հետաքրքրում են Քրիստոնեությունից բացի այլ կրոններ).
SA (I<) MA (U<) A (<) D (<Q) MD (U<Q) SD (Կ<Q)

32. I believe there are many different paths to the truth (Ես հավատում եմ, որ մի քանի տարբեր ուղիներ կան դեպի ճշմարտությունը).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

33. My most important relationship is with my family (Իմ ամենակարևոր հարաբերությունն իմ ընտանիքի հետ է).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

34. My most important relationship is with my boy/girl friend (Իմ ամենակարևոր հարաբերությունն իմ ընկերոջ / ընկերուհու հետ է).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

35. My most important relationship is with my friends (Իմ ամենակարևոր հարաբերություններն իմ մտերիմ ընկերների հետ են).

SA (ԼՀ) MA (ՄՀ) A (Հ) D (ՀԶ) MD (ՄՀԶ) SD (ԿՀԶ)

Spiritual Well-Being Scale Survey Results Among Armenian Outreach People

Table 13. SWB Scale Survey Results Among Armenian Group

SWB Scale Survey Results																					
PERSON	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
AGE	21	28	36	21	17	22	28	23	22	24	23	20	40	19	38	20	41	20	21	38	20
GENDER	f	f	f	f	f	m	m	m	m	f	f	m	m	m	f	f	m	m	m	m	m
ETHNICITY	h	h	h	h	h	h	h	h	h	h	h	h	h	r	h	h	h	h	h	h	h
q1	6	4	5	6	6	5	5	6	4	6	6	4	4	3	6	4	3	6	6	6	5
q2	6	5	5	6	6	6	4	6	3	5	5	6	2	1	6	5	3	4	3	6	3
q3	1	4	6	1	1	2	1	1	1	2	1	3	5	2	1	3	1	3	1	5	3
q4	3	1	2	5	1	1	2	4	3	2	1	1	4	1	1	3	1	3	3	5	2
q5	4	2	2	6	6	3	6	6	4	4	3	3	1	2	6	4	4	5	6	6	4
q6	3	5	3	1	4	4	4	1	3	4	5	5	1	2	6	2	1	4	1	6	2
q7	3	5	6	1	1	2	1	1	3	2	1	3	2	4	1	2	4	3	1	4	4
q8	4	2	2	3	1	1	2	1	3	2	2	2	5	2	1	2	1	3	4	5	3
q9	6	2	1	6	6	5	6	6	4	5	6	3	4	5	6	5	6	4	5	4	5
q10	3	2	3	3	1	1	2	2	2	2	2	3	2	3	1	2	1	3	2	5	2
q11	2	5	6	1	1	3	1	1	3	2	1	4	4	4	1	3	1	3	1	4	3
q12	4	5	6	6	6	6	2	5	3	5	5	5	2	6	6	4	6	5	1	6	6
q13	5	2	2	6	6	5	4	6	4	5	6	4	4	5	6	2	4	5	6	6	3
q14	3	1	3	3	1	1	2	5	2	1	2	2	2	2	1	3	1	2	5	5	2
q15	3	3	5	1	1	3	1	1	3	3	1	4	1	5	1	3	1	3	2	5	4
q16	3	3	3	2	2	3	3	2	2	4	5	4	2	5	6	5	1	3	1	5	3
q17	2	5	2	1	1	2	3	1	4	2	2	4	3	5	1	2	3	3	2	5	1
q18	4	5	4	6	6	6	2	6	5	6	6	6	4	4	6	6	6	5	2	6	3
q19	2	5	4	1	2	4	1	1	4	2	1	4	2	5	1	2	1	2	1	5	4
q20	3	3	3	3	1	1	2	1	3	1	2	5	1	4	1	3	1	2	1	5	2
Renumbered For Score Calculation																					
q1	6	4	5	6	6	5	5	6	4	6	6	4	4	3	6	4	3	6	6	6	5
q2	6	5	5	6	6	6	4	6	3	5	5	6	2	1	6	5	3	4	3	6	3
q3	6	3	1	6	6	5	6	6	6	5	6	4	2	5	6	4	6	4	6	2	4
q4	4	6	5	2	6	6	5	3	4	5	6	6	3	6	6	4	6	4	4	2	5
q5	4	2	2	6	6	3	6	6	4	4	3	3	1	2	6	4	4	5	6	6	4
q6	3	5	3	1	4	4	4	1	3	4	5	5	1	2	6	2	1	4	1	6	2
q7	4	2	1	6	6	5	6	6	4	5	6	4	5	3	6	5	3	4	6	3	3
q8	3	5	5	4	6	6	5	6	4	5	5	5	2	5	6	5	6	4	3	2	4
q9	6	2	1	6	6	5	6	6	4	5	6	3	4	5	6	5	6	4	5	4	5
q10	4	5	4	4	6	6	5	5	5	5	5	4	5	4	6	5	6	4	5	2	5
q11	5	2	1	6	6	4	6	6	4	5	6	3	3	3	6	4	6	4	6	3	4
q12	4	5	6	6	6	6	2	5	3	5	5	5	2	6	6	4	6	5	1	6	6
q13	5	2	2	6	6	5	4	6	4	5	6	4	4	5	6	2	4	5	6	6	3

Table 13. SWB Scale Survey Results Among Armenian Group

q14	4	6	4	4	6	6	5	2	5	6	5	5	5	5	6	4	6	5	2	2	5
q15	4	4	2	6	6	4	6	6	4	4	6	3	6	2	6	4	6	4	5	2	3
q16	3	3	3	2	2	3	3	2	2	4	5	4	2	5	6	5	1	3	1	5	3
q17	5	2	5	6	6	5	4	6	3	5	5	3	4	2	6	5	4	4	5	2	6
q18	4	5	4	6	6	6	2	6	5	6	6	6	4	4	6	6	6	5	2	6	3
q19	5	2	3	6	5	3	6	6	3	5	6	3	5	2	6	5	6	5	6	2	3
q20	4	4	4	4	6	6	5	6	4	6	5	2	6	3	6	4	6	5	6	2	5
SWB Score	89	74	66	99	113	99	95	102	78	100	108	82	70	73	120	86	95	88	85	75	81
q1	6	4	5	6	6	5	5	6	4	6	6	4	4	3	6	4	3	6	6	6	5
q3	6	3	1	6	6	5	6	6	6	5	6	4	2	5	6	4	6	4	6	2	4
q5	4	2	2	6	6	3	6	6	4	4	3	3	1	2	6	4	4	5	6	6	4
q7	4	2	1	6	6	5	6	6	4	5	6	4	5	3	6	5	3	4	6	3	3
q9	6	2	1	6	6	5	6	6	4	5	6	3	4	5	6	5	6	4	5	4	5
q11	5	2	1	6	6	4	6	6	4	5	6	3	3	3	6	4	6	4	6	3	4
q13	5	2	2	6	6	5	4	6	4	5	6	4	4	5	6	2	4	5	6	6	3
q15	4	4	2	6	6	4	6	6	4	4	6	3	6	2	6	4	6	4	5	2	3
q17	5	2	5	6	6	5	4	6	3	5	5	3	4	2	6	5	4	4	5	2	6
q19	5	2	3	6	5	3	6	6	3	5	6	3	5	2	6	5	6	5	6	2	3
RWB Score	50	25	23	60	59	44	55	60	40	49	56	34	38	32	60	42	48	45	57	36	40
q2	6	5	5	6	6	6	4	6	3	5	5	6	2	1	6	5	3	4	3	6	3
q4	4	6	5	2	6	6	5	3	4	5	6	6	3	6	6	4	6	4	4	2	5
q6	3	5	3	1	4	4	4	1	3	4	5	5	1	2	6	2	1	4	1	6	2
q8	3	5	5	4	6	6	5	6	4	5	5	5	2	5	6	5	6	4	3	2	4
q10	4	5	4	4	6	6	5	5	5	5	5	4	5	4	6	5	6	4	5	2	5
q12	4	5	6	6	6	6	2	5	3	5	5	5	2	6	6	4	6	5	1	6	6
q14	4	6	4	4	6	6	5	2	5	6	5	5	5	5	6	4	6	5	2	2	5
q16	3	3	3	2	2	3	3	2	2	4	5	4	2	5	6	5	1	3	1	5	3
q18	4	5	4	6	6	6	2	6	5	6	6	6	4	4	6	6	6	5	2	6	3
q20	4	4	4	4	6	6	5	6	4	6	5	2	6	3	6	4	6	5	6	2	5
EWB Score	39	49	43	39	54	55	40	42	38	51	52	48	32	41	60	44	47	43	28	39	41

Table 14. Survey from the Additional Questionnaires to SWB Scale

Survey Results from Additional Questionnaires																					
PERSON	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
BIRTH YEAR	21	28	36	21	17	22	28	23	22	24	23	20	40	19	38	20	41	20	21	38	20
GENDER	f	f	f	f	f	m	m	m	m	f	f	m	m	m	f	f	m	m	m	m	m
ETHNICITY	h	h	h	h	h	h	h	h	h	h	h	h	h	r	h	h	h	h	h	h	h
q21	3	1	2	3	1	1	2	2	1	4	3	1	3	5	6	5	3	2	1	3	2
q22	3	1	2	3	1	1	2	3	1	4	3	1	1	5	6	5	1	3	1	3	2
q23	3	1	2	3	1	1	2	1	2	3	3	1	3	1	1	3	1	2	1	4	2
q24	4	3	6	1	1	2	1	1	2	1	1	3	1	5	1	3	1	2	1	5	1
q25	1	3	6	1	1	2	1	1	1	1	1	2	1	5	1	3	1	1	1	5	1
q26	2	4	6	1	1	2	1	1	1	3	1	3	1	5	1	2	3	1	1	5	1
q27	6	3	1	6	4	5	6	6	6	4	5	5	4	3	6	5	3	5	5	6	6
q28	3	4	6	1	1	3	1	1	3	2	1	3	2	4	1	3	3	2	2	2	4
q29	4	6	2	1	1	1	1	2	3	1	3	5	4	5	1	5	6	4	4	3	6
q30	3	3	6	3	2	2	2	3	3	6	2	1	1	3	1	2	6	2	6	4	3
q31	1	4	1	3	3	3	6	6	4	3	2	2	5	2	6	3	6	3	3	6	3
q32	3	1	1	4	2	4	6	5	2	4	1	2	1	1	6	4	3	3	3	5	1
q33	3	3	1	1	1	1	5	1	1	1	3	1	1	2	6	3	1	2	1	5	1
q34	4	1	6	2	1	6	5	4	2	3	3	2	4	3	6	3	3	3	1	5	6
q35	3	2	2	2	2	4	5	4	2	1	5	3	5	2	6	2	2	2	2	5	4
Recalculated for Analysis																					
q21	4	6	5	4	6	6	5	5	6	3	4	6	4	2	1	2	4	5	6	4	5
q22	4	6	5	4	6	6	5	4	6	3	4	6	6	2	1	2	6	4	6	4	5
q23	4	6	5	4	6	6	5	6	5	4	4	6	4	6	6	4	6	5	6	3	5
q24	3	4	1	6	6	5	6	6	5	6	6	4	6	2	6	4	6	5	6	2	6
q25	6	4	1	6	6	5	6	6	6	6	6	5	6	2	6	4	6	6	6	2	6
q26	5	3	1	6	6	5	6	6	6	4	6	4	6	2	6	5	4	6	6	2	6
q27	1	4	6	1	3	2	1	1	1	3	2	2	3	4	1	2	4	2	2	1	1
q28	4	3	1	6	6	4	6	6	4	5	6	4	5	3	6	4	4	5	5	5	3
q29	3	1	5	6	6	6	6	5	4	6	4	2	3	2	6	2	1	3	3	4	1
q30	4	4	1	4	5	5	5	4	4	1	5	6	6	4	6	5	1	5	1	3	4
q31	6	3	6	4	4	4	1	1	3	4	5	5	2	5	1	4	1	4	4	1	4
q32	4	6	6	3	5	3	1	2	5	3	6	5	6	6	1	3	4	4	4	2	6
q33	4	4	6	6	6	6	2	6	6	6	4	6	6	5	1	4	6	5	6	2	6
q34	3	6	1	5	6	1	2	3	5	4	4	5	3	4	1	4	4	4	6	2	1
q35	4	5	5	5	5	3	2	3	5	6	2	4	2	5	1	5	5	5	5	2	3

APPENDIX F

DEMOGRAPHICS OF SURVEYS

Demographics of All Surveys By Age								
BBC-Tashkent Members								
Age	<20	20-29	30-39	40-49	50-59	60-69	70-79	Total
Basic Value Questionnaires Survey	4	5	0	7	14	2	7	39
Church Experience Survey	4	4	0	4	15	1	5	33
YBC Missionaries								
Age	<20	20-29	30-39	40-49	50-59	60-69	70-79	Total
Basic Value Questionnaires Survey	0	3	1	6	5	0	0	15
Armenians								
Age	<20	20-29	30-39	40-49	50-59	60-69	70-79	Total
Basic Value Questionnaires Survey	29	37	2	3	0	0	0	71
Modified Spiritual Well-Being Scale	2	14	3	2	0	0	0	21

Demographics of Length of Church Membership at BBC								
Number of years at BBC	less than 5	6 - 10	11 - 15	16 - 20	21 - 25	26 - 30	more than 30	Total
Number of participants in Church Experience Survey	1	1	3	6	9	7	6	33

Demographics of All Surveys By Gender									
	BBC Tashkent Church Members			YBC Missionaries			Armenians		
	Female	Male	Total	Female	Male	Total	Female	Male	Total
Basic Value Questionnaires Survey	28	11	39	10	5	15	52	19	71
Church Experience Survey	23	10	33	na	na	na	na	na	na
Modified Spiritual Well-Being Scale	na	na	na	na	na	na	9	12	21

APPENDIX G

SEVEN TESTIMONIES FROM CURRENT AND FORMER BBC-TASHKENT MEMBERS

Francis Lee⁴

I was born in 1966 in a small city called Jeong-Eup, in South Korea. As an illegitimate child, I lived in my father's house until the age of five, but when my mother became the wife of another man, I left my father's house to live with my mother and her new husband. My unhappy family environment led me to think about life from a young age - why was I born and what was the purpose of my life? I had questions about the origin of the world and what eternal truth was, but I could not find the answers. I hated my father and resented my mother, and at the same time, I despaired to learn that my heart was just as sinful as my parents. I was lost and became a nihilist.

In my freshmen year of college, I joined a Bible study through an on-campus mission organization. Through the word of God, I was able to meet Jesus personally as Creator (Gen 1:1, Jn 1:1), and as the way, the truth, and the life (Jn 14:6). I came to realize the love of God the Father, who gave His only Son for me, and the love of Jesus, who came to this world to give Himself as a peace offering on the Cross for my sake (Jn 3:16). And I committed to give my life to Jesus and become a fisher of men (Mk 1:17) and dedicate my life as a missionary (Is 49:6). I labored diligently for campus mission during the rest of my college years, and in July 1993, I married my wife, Josephine, who was already a single missionary in Uzbekistan. Then in January 1994, we were commissioned as self-supporting missionaries to Uzbekistan by our campus mission organization.

We served as missionaries as part of this mission organization in Uzbekistan, but because of the lack of unity among co-workers, along with the challenges of ministering to the locals, as well as having to stand independently spiritually and financially, we faced many difficulties. As a result, my wife Josephine became burned out spiritually to the point of leaving the mission work in Uzbekistan, and she went back to Korea with our two kids, leaving me behind.

My life as a missionary that began with God's call and my vow, together with my family of faith, had come to a great crisis. It was under these trying circumstances, I was invited to BBC-Tashkent's inaugural service (7/7/96) by a sister from BBC-Tashkent, and by the amazing sovereign grace and providence of God, I met Dr. Rebekah Kim for the first time. One year later, at the first anniversary service of BBC-Tashkent, I met her again and by then, Josephine had already moved to Korea and my future was in turmoil. BBC was also going through a very difficult trial due to the tragic passing of brother William Lee on July 4th, who had dedicated himself as a missionary to Central Asia. Despite this difficulty, Dr. Rebekah, though unaware of my situation, gave her time and attention to me, and spoke many things that were helpful to me. I came to know what a spiritual person she was and how much she loved God. I began to think that coming to BBC and coming under Dr. Rebekah's leadership was perhaps the only way restore Josephine spiritually as well as to restore our commitment to God as missionaries. And this is how she accepted my family into BBC with a generous heart.

4. Testimony is included by permission of the testifier.

In 1998, I first became a member of BBC-Tashkent and came to know Pastor Simon Kang and his wife Youngsoo samonim, who were the top leaders of that church. BBC was a church that lived out the Biblical understanding of a true spiritual family of God, and it became a refuge for me who was going through such tribulation. Dr. Rebekah became my spiritual mother, and Pastor Simon became my spiritual older brother. Through the relationships with the brothers and sisters of BBC-Tashkent that are based on the love of Christ, I began to taste what heaven must be like through church. I learned that the foundation of their mission and ministry is to love one soul, who is more precious than the whole universe. My family and I were that one soul who received this love through BBC. Through this kind of love and prayers of our church, Josephine was revived spiritually and even recommitted herself to mission and in June 2001, we were sent out to Moscow. There we met Pastor Peter and his wife Eunice samonim, and with their love and prayers, my family settled as a BBC missionary family. Since then, from Tashkent to Seoul, Almaty, Tbilisi, Izmir and now, in Yerevan in February 2024, we have continued to live out the privileged life as missionaries. This has been possible only through the love and prayers and support of Dr. Rebekah, the help of Pastor Simon and Youngsoo Smn as well as countless other leaders at our church. I give thanks and praise to God, who has led me thus far, enabling me to keep the vow that I had made to God based on His promised word to me (Is 49:6). I know that this would not have been possible without the help of our church and Dr. Rebekah.

On April 24, 2015, I came to Yerevan, Armenia, on a business trip. I was working for a company in Tbilisi as a bi-vocational missionary. To my surprise, it was the very day of the 100th anniversary of the Armenian Genocide. This was the first time I heard of the Armenian Genocide through Nelly, the Armenian sister who was assisting me on the business trip. Through her words, I saw the deep scars and sorrow that still have not healed in the hearts of the Armenian people. They desperately needed the love and power of the Cross of Jesus Christ. I had the desire to return to Armenia as a missionary in His time if the Lord was willing.

A few months later, however, my wife and I moved to our mission church in Izmir, Turkey. Even though I did not know at the time, He was leading us with a greater plan. Through Dr. Rebekah's Bible study on Romans 7, my wife and I gained a deeper understanding of the gospel and came to experience its power. During that time, we were also praying desperately for Katie samonim of our LA church, who had a surgery for cancer. We participated in the 24/7 prayer chain where we took turns praying 6 hours a day straight for 24 days. Even though Katie samonim passed away to our sorrow, God taught us the invaluable lesson of the power of intercessory prayer. And on the day that our Izmir church started our 24/7 prayer chain for Katie samonim, I received a text message from Nelly whom I had met a year and a half ago in Yerevan, and she asked for prayers for her father who was having a surgery for cancer. I sensed that this was perhaps a Macedonian call for Armenian missions. This was confirmed through the prayers of our leaders and pastors, and on June 4th, 2016, our couple was sent out to Armenia as missionaries. Seventeen others joined us as missionaries to Armenia, including those from BBC-Tashkent. Personally, I was amazed by God's sovereignty as He prepared Josephine and me through the word of God and prayer for this mission work. Currently in Armenia, we can see that it is a spiritual season where the field is white for the harvest. I pray that our church in Armenia can be used as laborers of the harvest under the leadership of Pastor Simon, with whom I have a 26-year relationship in this body of Christ. I thank God who allowed my family to place our roots in BBC when we were like a bruised reed and the smoldering wick, and I am so grateful to God for Pastor Paul and Dr. Rebekah, who founded our church and encouraged me to live the privileged life of a missionary. I give praise to God for our church.

Marina Cho⁵

When I started attending church in 1992, I was not seeking God. I just came because of the free English classes. We were just a bunch of young people who had a lot of time on our hands. Pastor Simon and his wife Young Soo samonim (term meaning pastor's wife in Korean) came as missionaries shortly after I started to attend church. At that time, they were single missionaries. I had mistakenly thought that Christian life is full of dos and don'ts. But from their teaching, I began to see that it is a completely different life. They emphasized that the most important thing is our relationship with God. I remember how Young Soo samonim did her best to develop relationships with us, love us and take care of us. Even though I did not understand many things, but I could see her genuine heart. And at the end of 1993 around Christmas time, I came to realize that I was a sinner whom Jesus came to die for, and I accepted Jesus as my Lord and Savior. Then, Pastor Simon and Youngsoo samonim had to return to the US.

In January, 1996, a short-term mission team led by Dr. Rebekah Kim came to visit us. At that time, to our joy, the decision to start a BBC church in Tashkent was made. On July 7, 1996, BBC-Tashkent's inaugural service took place, and another mission team came for this occasion. I was amazed that so many came to celebrate this special occasion with us, investing so much of their time, energy and money. I remember that Dr. Rebekah spoke about the importance of one soul in the eyes of God and that church is a family of God. But to be honest, I did not understand these concepts too well. Because of my Soviet background, I did not trust anyone and relied only on myself. Furthermore, I still looked at people according to their potential to harm me and saw all their faults. I believed only in my own strength. This meant that I did not see myself that well. By His mercy, God placed such an impossible person into this family of God and allowed me to see myself and realize my desperate need for Jesus. My spiritual leaders prayed for me, and they spent so much time with me, at times speaking the truth in love. If I had been in their shoes, I would have given up on a person like me a long time ago. All they wanted was for me to have a right relationship with God first and then, with His people. I came to experience God concretely through their love and lifestyle.

My husband and I have an autistic son. The government of Uzbekistan did not acknowledge autism as a handicap for a long time, so we had to move to Almaty, Kazakhstan to provide for his special needs. My husband Valentin went to Korea to work, and I found a local church and started attending it. While visiting Tashkent in 2016, I heard a Bible study from one of our missionaries, Pastor Francis, and I was convicted that I did not surrender everything to Jesus, so I repented and committed to live for Him only. It was amazing that even though I was living in a different country, I was still being ministered to by one of my leaders. In addition, my husband Valentin, who was not a Christian, came back from Korea after working there for ten years, and because of the Covid, he had to spend three months in Tashkent for paperwork. While there, through the ministry of our Tashkent church, he repented and became saved. I am grateful for this family of God where these kinds of things are possible because one soul is more important than the whole world.

In Almaty, I had a tough time being part of a local church, and when my husband returned, our struggles to be plugged into a church only compounded. Valentin shared that he

5. Detailed background of the testifier has been excluded for personal privacy reasons. Testimony is included by permission of the testifier.

would pray for a BBC church to reopen in Almaty (our church in Almaty closed more than ten years ago), and I prayed for God to change the situation and give us direction. A few months after we started to pray, we received the news about reopening of our church in Almaty. We were overwhelmed by God's grace and mercy in hearing our prayers. Like the Syrophenician woman in Matthew 15, our family received undeserved mercy from God again.

The reopening took place in October 2023. In addition to the reopening service, we had a wonderful time of sharing and fellowship with the leaders and the starting members of Almaty Chapel. It has been a few months since the day of reopening of our church here, and I am so overwhelmed with gratitude. I am looking forward to experiencing God even more, looking up to Jesus only and building Jesus-centered relationships in my church. According to 1 Peter 2:9, my goal is to proclaim who Jesus to all those who do not know him here in Almaty. I want to know the love of Jesus more and more, together with those whom God has given me in this family of God. I want to give all the glory to God, and I want to thank the precious people whom God has placed in my life who have concretely shown me how much Jesus loves me.

Igor Kim⁶

My name is Igor Kim. I was born in Uzbekistan in 1968 as a third-generation Korean Russian. My grandparents were forcefully moved from the Far East to Uzbekistan in 1937. My parents moved from a collective farm to a town called Chirchik where I was born. From my childhood, I didn't know anything about God. I tried to find the meaning of life by being a good son to my parents and through good deeds. In 1991 as the USSR collapsed, I was among many people who did not know what to live for as our world was turned upside down. At that time, I was a college student in Tashkent. I remember that among my classmates we discussed a lot about the situation in our country, and our future. I had a deep feeling that my life was meaningless and by looking around at my relatives and friends I could not find anyone who was satisfied with their lives. That made me really depressed. I was looking for something that could give me new meaning in life.

In the summer of 1992, I decided to learn English. My aunt told me that there was an English class being taught near her apartment, so I started to attend it. It turned out that the English teacher was a missionary from our church, and that was how I became introduced to our church. At the beginning of my introduction to Christianity, I just liked the fellowship, and although I heard the word of God, I did not really understand it. I heard that Jesus died on the cross, but because I thought about myself as a good person, it did not resonate with me. One day, my English teacher asked me what I thought of Jesus Christ, what His death on the cross meant to me. Through this conversation, he told me that I wasn't ready yet because I didn't see myself as a sinner.

Soon afterwards, one incident happened with me at the college I was attending. I went into the café and wanted to buy some food, but there was no one behind the counter, and the cash register was open. I thought about stealing the money, but I ended up not doing it. When I arrived home, however, I realized that I was just as much a sinner as everyone else and capable of any

6. Testimony is included by permission of the testifier.

evil deed. In my room, I bowed down in prayer and repented, accepting Jesus as my Lord and Savior.

In December of 1992, three more missionaries came from BBC including Pastor Simon and his wife Young Soo samonim. From the beginning I could see that they were different and how much they loved the Lord. This really attracted me. Despite all kinds of difficulties in Tashkent, they were serving the Lord faithfully. Following their example, I decided to commit my life to the Lord and full-time ministry. I started seminary in 1993 and chose Philippians 3:12-14 as my key verses.

In 1994, our four missionaries had to go back to America. We started to pray for God to open the door to start a BBC in Tashkent, and He heard our earnest prayers. After much prayer, Pastor Paul and Dr. Rebekah, who are the founders of BBC, as well as other pastors decided to start a church in Tashkent. Although our Tashkent group was small – just 14 members - 42 people came from the US to celebrate the Inaugural of BBC-Tashkent on July 7, 1996.

Pastor Simon and Young Soo samonim came back to Tashkent in 1997, and God worked powerfully through them, bringing many people to Christ. Along with the word of God, they shared their lives with us. They kept on teaching us to trust God through prayers. They started morning prayer meetings. They constantly taught us the importance of being like Mary instead of Martha (Luke 10:42) and to do God's work, which is to trust in Jesus Christ (John 6:29).

In 2004, the situation in Tashkent became unstable due to terrorist attacks and Pastor Simon, Young Soo samonim and all the missionaries had to leave Tashkent. I believe it was God's sovereign plan to help me to see myself. I became the top leader of BBC-Tashkent, and without our leaders, we tried to shepherd the flock. We had the full support from our leaders from afar, praying for us, but through many situations, I started to see how much I relied on myself instead of God. And that is why there was no spiritual fruit, first of all in my life and in the lives of those whom I served. My leaders, Pastor Simon and Young Soo samonim sensed my stagnancy and began to help and pray for me. This was the beginning of a difficult spiritual struggle, but where sin abounds, grace abounds more, and God began to clearly speak to me through His word, especially through Matthew Chapter 5 – 10, and I was able to repent and experience a spiritual breakthrough in my relationship with God. I remembered how I chose as my key verse Philippians 3:12-14 in 1993,

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

My understanding of these verses back then was so shallow as I wanted my life to be meaningful, with certain goals and achieve something worthy. Apostle Paul's goal was not doing something great, but Christ himself. I wanted to keep it as my key verse with a new attitude, because now Jesus himself was my goal, the meaning of life, and my everything. I was and still am so grateful to our church, where our leaders stress the importance of personal relationship with God, and not to be satisfied with deeds that can lead to self-righteousness. I really cannot imagine how I could experience a deeper relationship with the Lord without church. It is only by God's great mercy that He saved me and then planted me in this church. I am so grateful to God for my leaders who never gave up on me despite my failures and sins and faithfully guided me

all these years – especially Pastor Paul and Dr. Rebekah, who founded our church in 1981 and sent Pastor Simon and Young Soo samonim as missionaries to Tashkent. Currently, I am pastor of Almaty Chapel in Kazakhstan. Together with the brothers and sisters, I want to build a church that is Christ-centered – a family of God where His love is proclaimed and practiced, especially for those who are lost so they can be saved.

Joseph Li⁷

My name is Joseph, and I am one of the leaders of BBC - Tashkent. I started attending our church in 2001. My journey toward God was not a simple one. I saw no point in living and had no purpose in life. In order not to be tormented by such thoughts of meaninglessness, I began to fill my time with work, studies and other things. But everything changed when I started learning languages at WL-CABS.

I met some American missionaries through WL-CABS, where I started out by learning English and Korean, and then went on to studying the Word of God. Through His word, I came to realize for the first time what kind of impossible sinner I was in God's eyes. In April 2001, I was invited to a three-day retreat led by Dr. Rebekah Kim. Because of my work, I was able to hear only one message, but that was all it took, as I repented and confessed Jesus as my Lord and Savior. I thank God for His grace, mercy and love, which He revealed through Jesus Christ. The cross of Jesus shows the heart of God, His love for me, sinners. His truth freed me from my slavery to sin. Later I found out that Pastor Simon and other church members had been specifically praying for me to be able to listen to even one message at the retreat and repent. They had claimed Ephesians 3:20 when praying for me, and they experienced God powerfully through answered prayers.

The first thing I noticed in our church was family-like relationships and the importance of one person. Not even one member of the family of God was left without attention and love, including children. I realized that this kind of relationships of love is possible only through the love of Jesus Christ, as He gave us the Great Command in John 13:34-35, "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another." I saw that I cannot love anyone, but because He loved me first, while we were still sinners, I am able to love others through obedience. Nonetheless, the reality of the flesh in me makes this almost impossible without a continual on-the-job training in the family of God.

In 2011, God started a new mission work in East Timor in our church network, and Pastor Simon and his wife Youngsoo were called to lead the new mission church. We wanted to experience Psalm 84:10 together with my leaders, so after much prayer, my family and I followed them to East Timor. There, I experienced unity in the Spirit and life together in the community, just like the early church, which is described in the book of Acts. I learned more deeply about what church was – the household of God and a pillar of truth - as daily we devoted ourselves to prayer and the word of God.

7. Detailed background of the testifier has been excluded for personal privacy reasons. Testimony is included by permission of the testifier.

In 2014, by God's leading, my family and I returned to Tashkent to continue serving God in my home country. The verse that spoke to me was Luke 9:23, "...If anyone would come after me, let him deny himself and take up his cross daily and follow me." It does not matter where He leads me and what ways He chooses. What is important is to be under His guidance. No matter what I do, I want to live under the leading of the Holy Spirit. As I do the works that are pleasing to Him, I want to glorify God through them. These days, my aim is to cling to the word, prayer and witnessing (WPW) because these are the fuel that enables me to overcome the flesh and be led by the Spirit. Through my leaders, God is also calling me to live in this world as pilgrims, waiting for the return of Jesus Christ as a pure bride.

Let me end this testimony with how I came to experience God's answering my prayer for my father. I had been praying to God that he would repent no matter what it took. Despite the fact that my father had been listening to Bible studies and sermons for several years, he could not believe. Then to our horror, he was diagnosed with stage-4 lung cancer. But God worked out His good through this ordeal because my father humbled himself and repented through the word of God and the testimony shared by Pastor Francis, one of our missionaries. The illness was a blessing in disguise for him, and in the last months of his life, he displayed his faith in God through the way he loved to listen to the word of God and pray. Amazingly, my sister Vika also accepted Jesus when she saw that my father had changed. God is faithful, and it is astounding how He answered our prayers for her salvation. My father passed away a few months after he became a Christian, and through this experience, God has taught me to be grateful for everything and always rejoice, even in sorrow. I rejoice because my father is now in heaven.

I want to praise the Lord for His grace and mercy in my life, and I thank God for this family of God - for the leaders and for the founders of our church, Pastor Paul and Dr. Rebekah. I thank them for teaching us how to build our life on the foundation of Christ by using the right materials that will survive the test of fire.

Ira Yugay⁸

I came to this church in 1999 through WL-CABS. At that time, I was in my last year of college, majoring in English pedagogy. I started taking courses and met many teachers from the USA who came to Tashkent as missionaries. The first foreigner I met was Pastor Simon's wife Young Soo samonim, who later began a Bible study with me. I started to participate in the fellowships. I don't remember much from that time, but the only thing that kept me meeting with them was not my spiritual desire, but the fact that they didn't leave me. They were mindful of me and surprised me constantly by their caring attitude toward me.

I lived a quiet life without needing much because I was not ambitious. But it is written in Romans 3:11: "There is no one who understands; no one seeks God." As such, I wasn't looking for the truth or God. I was content with what I had. I lived without making any plans or expecting anything in my life. Only occasionally, some questions arose in my head about the meaning of life, but usually, they went unanswered, and I did not try to look for the answers.

8. Detailed background of the testifier has been excluded for personal privacy reasons. Testimony is included by permission of the testifier.

I remember reading Thackeray's *Vanity Fair* in college. Through the book, I was able to recognize that a person's life is the same from century to century - nothing changes. Some people are better, others are worse, some are even much worse or much better than others, but at the end of the day, everything is meaningless. Due to my not having a very inquisitive mind, I simply did not investigate any further, and I decided to just live life at my discretion, adhering to the morals of society, which were indoctrinated from the values of Hollywood as well as contemporary books, which had a strong influence on me. I had always admired people who seemed to know what life was and described it so confidently. These books revealed the vices and shortcomings of man, but nonetheless, they did not point to a solution.

I have been attending church regularly since 2000. Church at that time was no more than a group of nice people to me because I was not interested in God at all. But I can see now after some 24 years that His HESED has always been near me even though I was far from Him. In one of the Sunday worship services, the word of God preached by Pastor Simon spoke to my heart, and I decided to accept Jesus Christ as my Savior and the Lord. I remember that I could not wait for the invitation time at the end of the service to come so that I could repent. It certainly was not me, but someone inside me was urging me to come forward and asking to pray with me. The biggest surprise for me was to learn that so many people had been praying for me for so long. They all came up to me to congratulate as if I had done something heroic. Only over time I came to realize that everyone was rejoicing because God was rejoicing over one sinner who had repented.

After becoming a Christian, I participated in all the church events. But I did not fully surrender my personal life. I followed the usual pattern of people living without God, and in 2001, I married an unbeliever. God had mercy on me despite my disobedience, and my husband was a decent, ordinary man.

We often had retreats in Tashkent which were led by Dr. Rebekah Kim. I was amazed by this little woman with a big heart for all of us in Uzbekistan to the point of coming often and sharing the word of God with us. She always fed us abundantly with the word of God, at times until late night, continuing to teach us and urging us to repent. In one of those retreats, the word of God pierced me, and I saw that I was a person who caused suffering for others. I realized that I was ungrateful to my parents, and I was proud, egotistic and spoiled. I was ashamed that I had sinned so much before them. Although I was just extremely upset, I did not go deeper. I did not deal with my root problem and resumed living a religious life. Unfortunately, this went on for a long time, but God was faithful and was waiting for me.

In 2016, all my sins were exposed at once. As it is written in Galatians 6:7, "Do not be deceived: God is not mocked, for whatever one sows, that will he also reap." Pastor Francis Lee, one of our missionaries, came to visit us. He spoke powerfully from 1 Peter 4:17, Isaiah 1:11-17 and Micah 6:6-8. That message really broke us, and we couldn't lift our heads in shame. God in His mercy opened our eyes regarding our sins and our whole life, full of disgusting sins, arrogance and self-righteousness. Furthermore, we were not only ruining ourselves, but also our children, some of whom were addicted to internet pornography despite the fact that all of them had grown up in the children's Sunday school, where I ministered. I saw the full horror of the consequences of living without desperate prayers, without being led by the Spirit and having the Lordship of Christ. And many of us repented with contrite hearts. Our leaders never stopped being concerned about our Tashkent Church - for each of us and for our children. Through the

love of our spiritual fathers and mothers, God had mercy on us, and He never gave up on us despite our sins. His steadfast love is the only reason we didn't fall away.

This revival that took place in Tashkent church including my own brokenness was by God's grace and mercy in answer to the prayers of our brothers and sisters worldwide for us in our church network. I can testify that there was nothing in me that was able to catch the work of the Spirit like this, as I was not a person devoted to prayer and the word of God. As Pastor Simon pointed out, we were like the dry bones in Ezekiel 37. We were raised as warriors – that is, prayer warriors - to fight spiritual warfare. Afterwards, seemingly every event was like experiencing what was in God's heart as though we were opening Christmas gifts.

In this new chapter of my Christian life, prayer has become so sweet to me, and I am challenged to live in this world like a pilgrim and to wait for the return of our Lord Jesus as a pure bride. Furthermore, it says in 2 Timothy 2:2, “and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.” This is the key verse of our church in 2024, and I am so excited to be trained as a disciple and a disciple maker. I am so grateful to God for His grace and mercy, and I am so grateful for our church, which loves God and His word. Now more than ever, through the things that are happening in the world, I realize that Jesus' return perhaps is not too far away. I want to hasten His return by being a faithful witness to those who are perishing without the knowledge of the love of Christ. Victory in Jesus!

Peter Yoon⁹

In 1991, when I returned home after serving in the army, I was one of the many who could not adapt to the changes that were brought about by the breakup of the Soviet Union. My mom started to attend church while I was in the army, so I attended church from time to time to please her. I was, however, convinced that in this life, it is money that decides everything. I worked in various jobs, and there were times when I managed to earn enough money to stay afloat, but in general, I did not do well, and it wasn't long before I was at the very bottom. Without a job and money, my only friends were light drugs and alcohol. I didn't want to see anyone, and I didn't leave the house to go anywhere. I was not necessarily thinking about suicide, but I didn't really want to live either.

At that time, one of my friends came to see me, whom I had not seen for a long time. He invited me to go to church. And this is how I began to go to church on a regular basis. I saw the difference between the people at BBC and the people in this world. Most of all, I was struck by their attitude towards me. I felt like I was very important to them, even though they never knew me, and I had nothing to give them. Of course, now I understand that this is the love of God that I received through them. But at that time, I did not understand.

In 1998, I started to attend a Bible study called “Good News for You”, and there I heard Romans 3:23 and John 3:16 for the first time. After a Bible study, I shared that I was very sorry for my actions in the past. I was then asked to think about accepting Jesus Christ, who forgives all my sins. That Saturday night, I couldn't sleep because I was so excited that I could start a new

9. Detailed background of the testifier has been excluded for personal privacy reasons. Testimony is included by permission of the testifier.

life, and I firmly decided that I would definitely come out during the invitation time at the end of Sunday worship service. And that Saturday night into the wee hours, standing in my room, for the first time in my life, I prayed to God that He would forgive and accept me through Jesus Christ. It was the happiest day when I made the decision public during the invitation time, and the pastor prayed for me, and the whole church congratulated me and rejoiced with me.

I am grateful to God for Pastor Paul and Dr. Rebekah Kim, who sacrificed everything to found the BBC church, which became a real family for me. I met Dr. Rebekah Kim during my first retreat when I bumped into her in the hallway, and I was stunned when she addressed me by name. We had never met personally, yet she knew me. This fact showed me that she had a heart of a parent. I was not merely one of many Tashkent church members for her, but a member of the family of God whom she wanted to know personally. Since that day, God has been teaching me so many spiritual lessons regarding God-centered relationships.

In addition, Pastor Simon and Young Soo samonim's relationship with Dr. Rebekah Kim became an example for me. Their relationship embodied Paul-Timothy relationship found in the Bible. Through such relationships, God founded and built up the church in Tashkent under the leadership of Pastor Simon and Young Soo samonim, who committed themselves to be channels of God's love for people like me and became my spiritual parents.

During twenty-six years of my life in BBC, I failed so many times that they could have just given up and left me alone, but they have stayed faithful to their commitment to be my spiritual parents and led me to repentance and restoration of my relationship with God again and again. In 2017, I was really struggling with my sins, and I myself lost the hope of repentance. But my shepherds never gave up hope on me and continued to pray for me. Then I got into a car accident in which nobody, including me and my wife, was injured. I was so grateful, but I also knew that God had a clear message for me. At the retreat once again led by Dr. Rebekah Kim, God spoke very personally to me. I could identify myself with Lazarus whom Jesus called out of the tomb. I was too mired in my sins to even be desperate, but hearing God's word, I came forward and repented. It was a miracle full of grace and mercy, which God did for me personally through my shepherds. I cannot even begin to imagine how much they must have prayed for me with tears so that I could finally hear the word of God bidding to me to come out of my tomb. Through that time, I truly experienced God who cares for one soul and God's family that values one soul concretely and not just with words. I am so grateful for my shepherds – Dr. Rebekah Kim, Pastor Simon and Young Soo samonim – through whom the word of God is proclaimed so powerfully because of their commitment to obey the word of God at any cost.

This realization fills me with gratitude to God and makes me be proud of our church. At the same time, it causes me to think about how I am going to live as a recipient of such a rich and precious spiritual heritage. I am especially burdened because God has placed me as the senior pastor of BBC-Tashkent. I believe that God is faithful and is in control of everything, and that all I have to do is to cling to God like a branch to the vine (John 15:5) because without Him I can do nothing. Nonetheless, it is with fear and trembling that I strive to shepherd His flock because there will come a day when I will have to give Him an account. I also realize that I need to imitate my shepherds and to follow in their steps as they follow Jesus. From the beginning of BBC, the key verse has been Luke 9:23, "If anyone would come after me, let him deny himself and take up his cross daily and follow me." I commit to obeying this verse at any cost. To God be the glory!

Dmitriy Kha¹⁰

I was born in 1980 in Tashkent, Uzbekistan, in the former Soviet Union, and my parents divorced a couple of years after I was born. Ever since then I did not see my father, and my mother left me with her parents to pursue her career, so my grandparents raised me. My grandfather was a communist party member who achieved a high position through his hard work. My grandmother became disappointed in the Communist Party, and as a result, she trusted only in herself. They tried their best to raise me according to their various philosophies. I also lived in a Muslim community.

I heard about Jesus for the first time in 2000 when God led me to Berkland Baptist Church (BBC). In 1999, as a college student, I was invited by one of my university friends to learn English at WL-CABS, a language center run by some BBC missionaries from the US and Korea. I was immediately drawn to them because they were different from all of my friends. They were very warm, and it seemed that they had genuine relationships with one another. It was such a contrast to my relationships with my family members and friends. I was very proud and selfish, so many people had turned away from me. I began to spend time with the teachers from WL-CABS, talking about life and what true love was. After some time, I was also given Josh McDowell's *More Than a Carpenter*, which had a great impact on me. At the end of the book, there was an invitation to pray to God for forgiveness and to accept Jesus into my heart. I took that invitation, and I prayed with tears. My heart felt God's love, and it was a very joyful moment in my life.

I stopped doing the things which were not supposed to belong to the life of a believer, but the problems remained. But God was determined to deal with me by bringing the problems of my old nature to my attention through His people who patiently took care of me and helped me see myself more clearly. I will never forget how Pastor Simon took me to another city by car so that a doctor from Korea could check my heart condition. He showed me his fatherly heart for me. Then the church in Tashkent helped me to get into an American university to pursue a PhD in Boston, MA, where we have a BBC church. In Boston, Pastor Joseph Han, together with other brothers and sisters, helped me so much academically and spiritually. Through the web of God-centered relationships, I was able to experience God's grace and mercy toward a sinner like me as He began to open my eyes to see the disgusting nature of my flesh.

I got married to a sister in our church, and my daughter was born in 2012. My family moved back to Tashkent, and in 2016 we were invited to join a new mission work in Yerevan, Armenia. From the beginning, it was difficult because Armenia was a new country, and I was also without a job. I thought I was wasting my time in Yerevan. But God was in control. He wanted me to check everything in my heart, to expose what was not pleasing to God so that I may humbly come to Him and be cleansed and sanctified (Psalm 139:23, 24; Hebrews 4:16) and experience a spiritual breakthrough. Through Isaiah Chapter 1 as well as personal help from Pastor Francis Lee and Pastor Igor Kim, God led me to repent of the self-relying life that I had been living, taking my sins so lightly. God helped me to understand deeper the Lordship of Jesus Christ over my life and taught me the reality of warfare against sin and Satan (Ephesians 6:10-18). In 2020, right after the start of the Coronavirus pandemic, God gave me a chance to be

10. Detailed background of the testifier has been excluded for personal privacy reasons. Testimony is included by permission of the testifier.

trained by Pastor Peter Lee in learning what it means to fight in a spiritual warfare through the word of God and prayer and the importance of one lost soul who is in need of God's grace. It was an invaluable spiritual training.

I am also thankful to God for giving me an aching heart for my mother and my grandparents, and even my father whom I hated almost all of my life. God heard the desperate prayers of our church as in 2020, both of my grandparents, who had raised me, repented and accepted Jesus in their heart only four days before they passed away due to Covid. Later, I also had the privilege of leading my grandfather's brother and his wife to Christ in 2020 and in 2021 respectively. I give God all the glory.

Finally, God opened an opportunity for me to get a teaching position in the American University of Armenia (AUA). I was overwhelmed by God's grace and mercy as Dr. Rebekah Kim had asked all the pastors in our church network to pray for this job, saying that the purpose of this job was "to testify who God is and to pioneer campus ministry at AUA, being sold out for God and for soul winning". After I got the job, I prayed that Jesus will be the one winning the souls of this nation of Armenia and that I would just humbly follow Him.

I thank God for His amazing grace and mercy that He poured out through His Son Jesus Christ and His church. I am thankful to Rev. Dr. Paul Kim and Dr. Rebekah Kim, who founded our church, and their disciples who followed their example of faith and obedience, especially the missionary pastors without whose ministries I would not be here today. To God be the glory.

BIBLIOGRAPHY

- Auden, W. H. *Collected Poems* (New York: Random House, 2007), 530. Quoted in *Toughest People to Love: How to understand, lead, and love the difficult people in your life - including yourself*. Chuck DeGroat. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014.
- Augustine of Hippo. *Confessions*. Book3 Section 11/19, 2nd edition, trans. F. J. Sheed. Indianapolis: Hackett Publishing Co, Inc, 2006.
- Barnett, Mike and Martin Robin. *Discovering the Mission of God: Best Missional Practices for the 21st Century*. Downers Grove: InterVarsity Press, 2012.
- Barth, Karl. *Church Dogmatics*, Vol. 1, Part 1. Edinburgh: T. & T. Clark, 1975. 2nd Ed.
- Berg, H. L. Murre-Van Den. "Why Protestant Churches? The American Board and the Eastern Churches: Mission among 'Nominal' Christians (1820-70)." *Studies in Church History. Subsidia* 13 (2000), 98. <https://doi.org/10.1017/S0143045900002805>, Published online by Cambridge University Press. Rufus Anderson, *History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches*. Boston, 1873 [I], 1872 [II]; 2nd edn Boston, 1875 [III and IV], same pagination.
- Berkof, Hendrikus. *Doctrine of the Holy Spirit*. Atlanta: John Knox, 1964.
- Blauw, Johannes. *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission*. New York: McGraw-Hill, 1962, 27. Quoted in Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove: InterVarsity Press, 2014.
- Bliates, Apostolos D., et.al. Lausanne Occasional Paper: "Christian Witness to Nominal Christians among the Orthodox." Report of the consultation on World Evangelization Mini-Consultation on reaching nominal Christians among Orthodox held at Pattaya, Thailand from 16-27 June 1980. Sponsored by the Lausanne Committee for World Evangelization, 1. <https://lausanne.org/occasional-paper/lop-19>.
- Britannica. "Armenian Apostolic Church," updated November 22, 2023. <https://www.britannica.com/topic/Armenian-Apostolic-Church>
- _____. "Nikolay Ivanovich Yezhov." Accessed November 20, 2023. <https://www.britannica.com/biography/Nikolay-Ivanovich-Yezhov>.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Touchstone, 1995.
- Bruce, F. F. *The book of Acts, The New International Commentary on the New Testament, Revised*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1988.
- CEIC. "Armenia Unemployment Rate." Accessed on February 20, 2024. <https://www.ceicdata.com/en/indicator/armenia/unemployment-rate>

- Chambers, Oswald. *The Love of God: An intimate Look at the Father-Heart of God*. Grand Rapids: Our Daily Bread Publishing, 2015. Kindle.
- _____. *My Utmost for His Highest*, edited by James Reimann. Lancashire: Discovery House, 1992.
- Cox, Caroline. "Forward: Recognizing the Armenian Genocide." in *Consequences of Denial: The Armenian Genocide*. Aida Alayarian. London: Karnac Books Ltd, 2008.
- Dadrian, Vahakn N. "The Armenian Genocide: An Interpretation." In *Portraits of Hope: Armenians in the Contemporary World*. Edited by Huberta von Voss. Translated by Alasdair Lean. New York: Berghahn Books, 2007.
- Ellman, Michael. "Soviet Repression Statistics: Some Comments." *Europe-Asia Studies* 54, No. 7 (November 2002), 1158. <https://www-jstor-org.dtl.idm.oclc.org/stable/pdf/826310>.
- Flemming, Dean. *Contextualization in the New Testament: Patterns for Theology and Mission*. Downers Grove: InterVarsity Press, 2005.
- Geldern, James von. "Seventeen Moments in Soviet History." Accessed Nov. 20, 2023. <https://soviethistory.msu.edu/1943-2/deportation-of-minorities>.
- Goheen, Michael W. *Introducing Christian Mission Today: Scripture, history and issues*. Downers Grove: InterVarsity Press, 2014.
- Green, Joel B. *The Gospel of Luke, The New International Commentary on the New Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997.
- Grubb, Norman P. *Rees Howells Intercessor*. Fort Washington: Christian Literature Crusade, 1952.
- Gust, Wolfgang. "The Silent Partner: Imperial Germany and the Young Turk's Policy of Annihilation." In *Portraits of Hope: Armenians in the Contemporary World*, edited by Huberta von Voss. Translated by Alasdair Lean. New York: Berghahn Books, 2007.
- Henrichsen, Walter A. *Disciples Are Made Not Born*. Colorado Springs: David C Cook, 2011.
- Hofmann, Tessa. "Between Ararat and The Caucasus: Portrait of a Tiny Country in Five Lessons," in *Portraits of Hope: Armenians in the Contemporary World*. Edited by Huberta von Voss. Translated by Alasdair Lean. New York: Berghahn Books, 2007.
- Hoh, Anchi. "Forced Migration: Biographies of the Soviet Koreans Who Helped to Establish the North Korean State." *Library of Congress Blog*. Posted January 22, 2021. Accessed November 22, 2023. [https://blogs.loc.gov/international-collections/2021/01/forced-migration-biographies-of-the-soviet-koreans-who-helped-to-establish-the-north-korean-state/#:~:text=In%20the%20late%201940s%2C%20the,Republic%20of%20Korea%20\(DPRK\)](https://blogs.loc.gov/international-collections/2021/01/forced-migration-biographies-of-the-soviet-koreans-who-helped-to-establish-the-north-korean-state/#:~:text=In%20the%20late%201940s%2C%20the,Republic%20of%20Korea%20(DPRK)).
- Holocaust Encyclopedia. "The Armenian Genocide 1915-16 Overview." Accessed November 15, 2023. <https://encyclopedia.ushmm.org/content/en/article/the-armenian-genocide-1915-16-overview>.

- International Mission Board (IMB). Accessed May 3, 2023. <https://erlc.com/resource-library/articles/5-facts-about-the-international-mission-board-imb/>.
- Intrater, Keith. *Covenant Relationship*. Shippensburg: Destiny Image Publishers, Inc., 1989.
- Kim, German N. “Koryo Saram, or Koreans of the Former Soviet Union: In the Past and Present.” *Amerasia Journal* 29, no. 3 (2003/2004):1. <https://www.academia.edu/3525921?auto=download&campaign=claiming-recommended-papers-download-button>.
- Kim, Rebekah K. *Raising future leaders through Koinonia Cross relationships at Frontier Baptist Church in Fairbanks, Alaska*. D. Min. thesis-project at Gordon-Conwell Theological Seminary, 2018.
- Kirk, Andrew. *The Mission of Theology and Theology as Mission*. Valley Forge: Trinity Press International, 1997, 52. Quoted in Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove: InterVarsity Press, 2014.
- Klink III, Edward W. *John: Zondervan Exegetical Commentary on the New Testament*. Grand Rapids: HarperCollins Christian Publishing, 2016.
- “Korea’s Historical Passion for Education.” Accessed November 22, 2023. <https://sites.gatech.edu/koreanmedia/digital-library-of-korean-culture-media/educational-zeal/>
- Kramer, John M. “Political Corruption in the U. S. S. R.” *The Western Political Quarterly* 30, no. 2 (1977): 213–24. <https://doi.org/10.2307/447406>.
- Langberg, Diane. *Suffering and The Heart of God: How trauma destroys and Christ restores*. Greensboro: New Growth Press, 2015.
- Lingenfelter, Sherwood G. and Marvin K. Mayers. *Ministering Cross-Culturally: A Model for Effective Personal Relationships*, third ed. Grand Rapids: Baker Academic, 2016.
- Morris, Benny and Dror Ze’evi. *The thirty-year genocide: Turkey’s destruction of its Christian minorities, 1894-1924*. Cambridge: Harvard University Press, 2021.
- Newbigin, Lesslie. *Household of God: Lectures on the Nature of the Church* (New York: Friendship Press, 1954), 153. Quoted in Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove: InterVarsity Press, 2014.
- _____. “The Church: A Bunch of Escaped Convicts,” in *Reform*, no. 6 (June 1990), 6. Quoted in Scott W. Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory*. Grand Rapids: Baker Academic, 2013.

- Nietzsche, Friedrich. *Thus Spoke Zarathustra: A Book for None and All*. Translated by Walter. New York: Penguin Books, 1978, 92. Quoted in Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove: InterVarsity Press, 2014.
- Nouwen, Henri J. M. *The Wounded Healer: Ministry in contemporary society*. New York: Image Doubleday, 1972.
- Paloutzian, Raymond F. and Craig W. Ellison. "Manual for the Spiritual Well-Being Scale." Accessed and downloaded on February 20, 2024.
https://www.westmont.edu/sites/default/files/users/user401/SWBS%20Manual%202.0_0.pdf.
- Perrin, Nicholas. *Luke: An introduction and Commentary*. Tyndale New Testament Commentary Vol. 3. Downers Grove: InterVarsity Press, 2022.
- Poll, Evert W. van de. "Defining 'Nominal' Christianity." Discussion paper for the Global Consultation on nominalism of the Lausanne Movement Rome, 14-18 March 2018, 1.
https://www.academia.edu/37123169/Defining_Nominal_Christianity.
- The Prime Minister of Armenia's website. "The Speech at the National Assembly – 2021." Posted April 13, 2022. Accessed November 15, 2023.
<https://www.primeminister.am/en/statements-and-messages/item/2022/04/13/Nikol-Pashinyan-Speech/>.
- Rogers, Glenn. *Holistic Ministry and Cross-Cultural Mission in Luke-Acts*. Abilene: Mission and Ministry Resources, 2019.
- Rushforth, Morgan and Sara Jensen. "Mental Health Concerns in Armenia." Ballard Brief posted, January 2021. Accessed December 7, 2023. www.ballardbrief.org.
- Saveliev, Igor. "Mobility Decision-Making and New Diasporic Spaces: Conceptualizing Korean Diasporas in the Post-Soviet Space." *Pacific Affairs* 83, no. 3 (September 2010): 486-487. <https://about.jstor.org/terms>.
- Schreiner, Thomas R. *1 Corinthians: An Introduction and Commentary*. Westmont: InterVarsity Press, 2014. ProQuest Ebook Central.
- Spurgeon, Charles Haddon. *Spurgeon on Prayer and Spiritual Warfare*. New Kensington: Whitaker House, 1998.
- Stott, John W. R. *The Radical Disciple: Some Neglected Aspects of Our Calling*. Downers Grove: InterVarsity Press, 2010.
- Strauss, Mark L. *Mark: Zondervan Exegetical Commentary on New Testament*. Grand Rapids: HarperCollins Christian Publishing, 2014.
- Sunquist, Scott W. *Understanding Christian Mission: Participation in Suffering and Glory*. Grand Rapids: Baker Academic, 2013.

- SWB Scale. Accessed and downloaded on February 10, 2024.
<https://www.westmont.edu/sites/default/files/users/user401/English%20SWBS.pdf>.
- Torrance, Thomas F. *Karl Barth: An Introduction to His Early Theology, 1910-1931*. London: SCM Press, 1962.
- Tozer, Aiden Wilson. *Discipleship: What it truly means to be a Christian – collected insight*. Edited by Kevin P. Emmert. Chicago: Moody Publishers, 2018.
- _____. *This World: Playground or Battleground? A Call to the Real World of the Spirit*. Compiled and edited by Harry Verploegh. Chicago: Moody Publishers, 2017.
- Voss, Huberta von, ed. *Portraits of Hope: Armenians in the Contemporary World*. Translated by Alasdair Lean. New York: Berghahn Books, 2007.
- Walls, Andrew F. *The Missionary Movement in Christian History – Studies in the Transmission of Faith*. Maryknoll, NY: Orbis Books, 1996.
- World Population Review. “Countries that Recognize Armenian Genocide 2024.” Accessed February 17, 2024. <https://worldpopulationreview.com/country-rankings/countries-that-recognize-the-armenian-genocide>.
- Worthy Life Baptist Church. “Our Core Values.” Accessed, Dec. 1, 2023. <https://worthylife.org/new/about-us/wlbc-core-values/>.

VITA

Simon Naeun Kang:

Gordon-Conwell Theological Seminary Doctor of Ministry Program

Place of Birth:

Daejeon, South Korea

Ministry Experiences:

Short-term Missionary to Tashkent, Uzbekistan 1992-1994

Missionary to Tashkent, Uzbekistan 1997-2004

Missionary to Tokyo, Japan 2004

Missionary to Seoul, Korea 2004-2009

Missionary to Almaty, Kazakhstan 2009-2011

Missionary to Dili, East Timor 2011-2014

Missionary to Tbilisi, Georgia 2014-2012

Missionary to Yerevan, Armenia 2012-Present

Education/Degrees:

University of California, Berkeley (EECS, B.S., 1992)

Golden Gate Baptist Theological Seminary (M.Div., 1998)

Years of D. Min. work: 2019-Present

Expected Graduation: May 2024